Dr. G. ROERICH

BIOGRAPHY OF DHARMASVĀMIN

(CHAG LO-TSA-BA
CHOS-RJE-DPAL)

61

Rajeshwar Ojha

D. R. Regmi

K. P. Jayaswal Research Institute
PATNA

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K. P. JAYASWAL RESEARCH INSTITUTE, PATNA.

श्लाघ्यः स एव गुणवान् रागद्वेषबहिष्कृता ।
भूतार्थकथने यस्य स्थेयस्येव सरस्वती ॥
राजतरंगिणी, १.७

"HE ALONE IS A WORTHY AND COMMENDABLE HISTORIAN, WHOSE
NARRATIVE OF THE EVENTS IN THE PAST, LIKE THAT
OF A JUDGE, IS FREE FROM PASSION, PREJUDICE
AND PARTIALITY"
KALHAṆA, *Rājataraṅgiṇī* I.

Volume II

Biography of Dharmasvāmin
(Chag lo-tsa-ba Chos-rje-dpal)

BY

Dr. G. ROERICH, M. A., Ph. D.

BIOGRAPHY
OF
DHARMASVĀMIN

(Chag lo tsa-ba Chos-rje-dpal)

A TIBETAN MONK PILGRIM

ORIGINAL TIBETAN TEXT
deciphered and translated by
Dr. GEORGE ROERICH, M.A., Ph.D.,
PROFESSOR AND THE HEAD OF THE DEPARTMENT OF PHILOSOPHY,
INSTITUTE OF ORIENTAL STUDIES, THE ACADAMY OF
SCIENCES, MOSCOW, U. S. S. R.

With a historical and critical Introduction
By
Dr. A. S. ALTEKAR
Director
K. P. JAYASWAL RESEARCH INSTITUTE

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1. The Government of Bihar established the K. P. Jayaswal Research Institute at Patna in 1951 with the object, *inter-alia*, to promote historical research, archaeological excavations and investigations and publication of works of permanent value to scholars. This Institute is one of the five others established by this Government as a token of their homage to the traditition of learning and scholarship for which ancient Bihar was noted. Apart from the Jayaswal Research Institute, five others have been established to give incentive to research and advancement of knowledge, the Nalanda Institute of Research and Post-Graduate Studies in Buddhist Learning and Pali at Nalanda, the Mithila Institute of Research and Post-Graduate Studies in Sanskrit Learning at Darbhanga, the Bihar Rashtra Bhaṣha Parishad for Research and advanced Studies in Hindi at Patna, the Institute of Post-Graduate Studies and Research in Jain and Prakrit Learning at Vaishali and the Institute of Post-Graduate Studies and Research in Arabic and Persian Learning in Patna.

2. As part of this programme of rehabilitating and reorientating ancient learning and scholarship, the editing and publication of the Tibetan Sanskrit Text Series was undertaken by the K. P. Jayaswal Research Institute with the co-operation of scholars in Bihar and outside. It has also started a new Historical Research Series for elucidating the history and culture of Bihar and India. This book is the 2nd volume of this series. The Government of Bihar hope to continue to sponsor such projects and trust that this humble service to the world of scholarship and learning would bear fruit in the fulness of time.

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The Kashi Prasad Jayaswal Research Institute, Patna has great pleasure in offering to the learned public the biography of Chag lo-tsa-ba Chos-rje-dpal, (Dharmasvāmin), a Tibetan monk pilgrim, who was in Bihar in 1234-6 A. D. and has described its condition in great detail. I may refer the reader to my Introduction (pp. i-xxxviii) for the great cultural and historical importance of the work. It is for the first time that an account about India, proceeding from the pen of a Tibetan pilgrim, is seeing the light of the day.

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INTRODUCTION OF THE GENERAL EDITOR

SECTION I

Importance of the Work

The life of Chag lo-Tsā-ba Chos-rje-dpal (the translator Dharmasvāmin) belongs to that class of the sources of Indian history, which consists of the accounts of foreign travellers, merchants and pilgrims, who had visited India and had later left an account of their life, experiences and travels. Works belonging to this class are not numerous and I am thankful to Dr. G. Roerich for undertaking the difficult work of deciphering the book from a single Manuscript and preparing its English translation. Like Fa Hian, Yuan Chwang and I-tsing, Dharmasvāmin was a Buddhist. He however hailed from Tibet and not from China. There was a good deal of intercourse between Tibet and Northern India from *c.* 600 to 1300 A.D. Hundreds of Indian monks went to the Land of the Snow during this period, but they were apparently too engrossed in translating Sanskrit Buddhist works in Tibetan to find any time to give us an account of their country of adoption. A number of Tibetan monks visited India, studied at Nālandā or Vikramaśilā and went back to their home to give their countrymen the fruits of their study. Chaglo-Tsā-ba Chos rje-dpal seems to be the only one among them who left notes about the account of India, her people, customs and institutions. We must therefore be very grateful to Upāsaka Chos-dar, the biographer, for giving us an account of the life and travels of Dharmasvāmin.[1] The author of this work relied mostly on the account dictated by Dharmasvāmin, and so the work may be regarded as giving us almost an eye witness' account of the incidents and conditions narrated therein.

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[1] For the sake of convenience we shall use this Sanskrit name to denote the author.

Compared to the works of Fa Hian, Yuan Chwang and I-tsing, the present book is a small one. Its importance is however none-the-less very great. In order to reconstruct the history of India of the 5th and 7th centuries, we have several sources other than the narratives of the Chinese pilgrims. The history of northern India during the first half of the 13th century has been so far reconstructed mainly from the accounts of Muslim historians. Non-Muslim sources are very few and the present work, which describes the condition of Bihar as actually seen by an impartial Tibetan pilgrim, will rank very high among them.

Section II

Indo-Tibetan Intercourse

We have already pointed out how the Indo-Tibetan intercourse began in the 7th century; its condition during the first half of the 13th century is partly revealed by the present work. The Muslim conquest and the destruction, partial or complete, of the Buddhist places of pilgrimage like Bodha-Gayā, Nālandā and Vikramaśilā, had naturally resulted in a great set back to the flow of the Tibetan pilgrims and scholars to India. The more enterprising among them like Dharmasvāmin used to undertake the risk of the Indian journey in order to pay homage to the Buddha temple at Bodha-Gayā. Many well wishers used to dissuade them, while a few would encourage them, as was the experience of Dharmasvāmin. His uncle, the elder Dharmasvāmin, had braved the journey to India, but alas ! he died before returning to Tibet. There was another Tibetan monk studying with Rāhula-śrī-bhadra. He also died in India in *c.* 1234 A.D. At the time of Dharmasvāmin's visit in 1234-36, Buddhist Manuscript libraries had been mostly destroyed. We do not find Dharmasvāmin getting any copies of manuscripts from Bodha-Gayā or Nālandā. Such books, as he carried with him to Tibet, were copied in Nepāla monasteries. The account of Dharmasvāmin makes it clear that after the Muslim destruction of important places of learning in Bihar, Tibetan scholars used to repair to the monasteries in Nepāla and not in India for higher education.

India however still continued to enjoy the reputation of the ideal place for higher studies. When Dharmasvāmin returned from India, his reputation spread far and wide. At Lhassa, he met an Indian monk, named Dānaśri, long domiciled in Tibet. He said to him 'You have studied for a long time in India, whereas I became like cattle by staying here' (p. 106).[1]

Tibetan scholars, who stayed at places like Bodha-Gayā and Nālandā, usually lived on alms or were able to get free food and accommodation in local monasteries. Some of them however used to work as interpreters. The elder Dharmasvāmin worked as an interpreter to Śākyaśrī, Budhaśrī and Ratnaśrī (pp. 51-2).[1] The younger Dharmasvāmin also worked for sometime as an interpreter for a party which had come to Gayā.

Indian Buddhism had naturally exercised considerable influence over the Tibetan Buddhism in the literary and philosophical spheres. The practice of Tantric processes and mystic Maṇḍalas, the worship of deities like Aparājitā, Khasarpaṇa Avalokiteśvara, Remata and Blue Achala and the study of Pāramitā works like Ashṭasāhasrikās and Pañchavimśati-sāhasrikās had become very popular. Our present work shows that architecture also did not remain uninfluenced. It points out how the court-yard of the Vajrāsana temple had gates to the east, north and west but none to the south, and observes that Tibetan temples and monastic courtyards followed the example and did not provide for any gate to the south (p.73).

SECTION III

The Life of Dharmasvāmin

The main incidents in the life of Dharmasvāmin are given by Dr. G. Roerich in his introduction, (pp. xxxix-lxv) but a few points be further elucidated. Before leaving Tibet in 1226, Dharmasvāmin had devoted about 22 years to his primary and higher education in his own country. He began his work with studying the alphabets, among which was included the Vartula or the Vaivarta script of India. Most probably the contemporary script in Bihar, the proto-Bengali-cum-proto-Maithili script, was known by this appellation, though we have no other evidence upon the point. The letters of this script, as preserved in Tibetan Sanskrit MSS do look roundish. As in India of the days of Yuan Chwang, Śabdavidyā (grammar) Hetuvidyā (logic), Adhyātmavidyā (philosophy) and Abhidharma (higher philosophy) were the main subjects of study in Tibetan monasteries in the 13th century and Dharmavsvāmin spent considerable time in mastering them while in Tibet. Works on Yoga, Tantra and the Guhyasamāja loomed large in the Tibetan course and naturally ; for the contemporary Buddhism in Tibet attached high value to them. Dharmasvāmin had also become an expert in drawing Maṇḍalas. He mentions that Chikitsā (medicine) and Śilpasthāna, (sculpture and architecture) were also cultivated; this must have been true only of those monks, who wanted to work in the monastic hospitals or intended to direct the work of the construction of temples and monasteries. Dharmasvāmin had acquired considerable mastery over subjects like grammar, philosophy and logic in his own country. He had a sharp memory and his biographer tells us that he could recite the books from memory and did not require the palm of his hand to hold them (p. 52). He had also studious and persevering habits. He did not separate himself from pen and ink from the age of 17 to 45 (p. 51). His devotion to studies reminds us of the Naishṭhika Brahmachārin of the Hindu tradition, who spent their entire life in the cause of sacred learning.

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[1] Bracketed page numbers in the Introduction refer to the page numbers of the English translation at the end of this book.

Dharmasvāmin was not merely interested in Indian scholarship, but also in Indian scholars. He gives us an account of the legendary life of Kālidāsa (pp. 82-5), and also of the *Śāstrārtha* between Chandrakīrti and Chandragomin (pp. 91-2).

Dharmasvāmin was 29 when he completed his studies in Tibet and decided to go to Nepāla, which was then a famous centre of higher Indian studies. He spent eight years at Svayambhu Chaitya and Dharmadhātu Vihāra, situated on the border of Tibet and Nepāla. His preceptors were Ratnarakshita and Ravīndra, who appear to be Indians, Of these the first was a Tāntrika and taught his pupil the *maṇḍala-sādhana* and Guhyasamāja works including *Vajrāvali.* The second preceptor Ravīndra did not believe in Tantric practices and emphasised upon the mind of his Tibetan pupil the futility of imprecations and magic (p. 56). Our pilgrim studied Pītakas also in Nepāla. Ratnarakshita was perhaps the more famous of the two ; he had received as presents 300 Gurughaṇṭās from perhaps as many different disciples, whom he had trained.

After finishing his education in Nepāla, Dharmasvāmin decided to go to India in 1234 A.D. He was then 37 years in age. The conditions in Bihar were very much unsettled ; the province had been recently overrun by the Muslims and they had not yet succeeded in establishing any settled administration. Life and property of Hindus and Buddhists were not safe. The difficulties in the way of a non-Indian Buddhist were greater still. When our pilgrim announced his intention to proceed to India, majority of his advisers tried to dissuade him, pointing out that there might be accident to his life. Dharmasvāmin's own uncle had died in India 18 years earlier, and so the apprehension was not unjustified. Two of Dharmasvāmin's Gurus Tsaṅpa Gye-re and Ravīndra encouraged him. The latter said, 'There will be no danger........We, father and son, (i.e. the Guru and his disciple) shall meet again' (p. 57). Dharmasvāmin's one ambition from his childhood was to visit India and offer his prayer at the Vajrāsana. He was a man of resolute will and grim determination ; the stories of the dangers on the way from robbers, wild animals and Muslim soldiers did not unnerve him, and he started on his journey all alone in 1234 A. D., as his attendant had died in Nepāla just at that time.

Unfortunately the work does not give us a precise account of the journey of the pilgrim. He spent his first rainy season retreat (*vassā*) at Bodha-Gayā (p. 74) and the second one at Nālandā (p. 95). Very likely he started on his journey in the spring of 1234 A.D., say in March, and spent about three months in travelling across Nepāla to Tirhut.[1] He probably reached it in May, for he must have planned to be in that holy Tīrtha on the day of Sambodhi, i.e. Vaiśākhī Pūrṇimā or the full moon day of May. He had however to flee away for 17 days owing to the apprehended Muslim attack. Thereafter he returned and could carry on his worship to his heart's content. He states expressly that he spent the first *vassā* at Bodha-Gayā; so he must have stayed there from July to October 1234. In the early part of the winter of 1234 Dharmasvāmin seems to have visited some minor places of worship both of the Buddhists and Hindus, including a temple of Kālī, which was supposed to be associated with the great poet Kālidāsa. He then visited Gṛidhrakūṭa and Rājagṛiha, probably in the month of January 1235 A. D. At Rājagṛiha there was Mahāpaṇḍita Yaśomitra with whom Dharmasvāmin studied many doctrines (p. 89). He might have spent about four months there,- January to April 1235. He then went to Nālandā to study under Rāhula-śrī-Bhadra, who was the head abbot and more than 90 years in age. He was a specialist in grammar and there were still 70 students reading under him.[1] He also knew Tibetan well, for he assisted Dharmasvāmin in translating *Kālachakravatia* into Tibetan during the latter's stay at Nālandā. His new Guru did not want him to spend a second *vassā* in India, as a year before a Tibetan monk reading with him had died of high fever; he therefore pressed him to return to Tibet. But Dharmasvāmin was not anxious to cross the Ganga in the rainy season and preferred to spend it at Nālandā in order to complete his studies. As apprehended by his Guru he however fell ill ; his body was covered all over with boils, which caused intense pain (p. 95). He however recovered, though he continued to be very weak. In spite of his illness and weakness, in spite of the Muslim onslaughts off and on, he continued his studies at Nālandā, till they were completed, probably by March 1236. He then begged permission of his Guru to return to Tibet, but the latter affectionately detained him for a month and then gave him a send off, saying 'I am old and Tibet is far away. We shall not meet in this life ; we shall meet in Sukhavatī' (p. 97). The work says that Dharmasvāmin spent two full years only in Magadha. We have observed above that he crossed the Ganga and entered Magadha probably in April 1234. He recrossed that river in his journey homewards probably in the month of May or June, 1236, just before the rainy season.

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[1] It is difficult to understand why 90 days should be necessary to cross Nepāla and reach Tirhut. Probably the pilgrim might have halted on the way.

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[1] Tārānātha in his *History of Buddhism in India* gives precisely the same information about this abbot and the number of students reading under him; probably he relied on some earlier works like the present one.

After crossing the Ganga probably in May 1236, Dharmasvāmin journeyed across Tirhut and reached the city of Pa-ta or Simraon, situated in its extreme north. He must have reached this city by about the end of June and planned to be in Nepāla for his rainy season. But fate had willed it otherwise. In this rainy season also he fell ill and suffered for about two months from what was known as Magadha fever. He had rented a house to stay, but the owner wanted him to vacate and go to live at the cremation ground, as the fever was known to be fatal in its consequences. There was no body to invite Dharmasvāmin to stay with him. His body was all aching ; his eyes had become dim. The things were thus in a critical stage, when a Tāntrika from Tibet came to his rescue, offered him money, and served him for two months with devotion. Dharmasvāmin was in a critical condition and it is no wonder that the Tāntrika appeared to him a manifestation of Avalokiteśvara. The Tāntrika had known his family and had served the elder Dharmasvāmin during his illness. The illness of two months had reduced Dharmasvāmin to a skeleton and his former acquaintances could hardly recognise him. After his recovery, he had an opportunity to meet the local Rājā, named Rāmasiṁha, who honoured him with a number of presents including gold, medicine, rice, etc. and pressed him to stay for a few days (p. 100). He even offered to make him his own priest, though he was a Hindu and Dharmasvāmin a Buddhist. Dharmasvāmin politely declined the offer and started for Nepāla probably by the end of October 1236.

Before resuming the narrative of his further journey, we may refer to some other incidents during his stay in India. The attack by brigands on the way was one of the frequent accidents in the journey ; but Dharmasvāmin had not that unpleasant experience. He states that he did meet robbers on the way, but owing to the grace of Avalokiteśvara, they did not molest him. An impudent woman of low caste attacked his party in Tirhut, while on his journey to Bodha-Gayā; some of his companions fell victims to her wiles but Dharmasvāmin ran away from her and saved himself (p. 58). On another occasion a wild bull threatened to attack the party, but eventually the danger did not materialise. The molestation from the Muslim soldiery will be referred to later in Section VI.

Dharmasvāmin's visit seems to have been motivated more by a spiritual than by an intellectual urge. He was anxious to see the image of the Lord at Vajrāsana or Bodhā-Gayā, which it was believed was endowed with the power of conferring great blegssings and which even people with little faith could not see without being moved (p. 67). He was also anxious to give finishing touches to his education with the help of Indian Paṇḍitas. But Vikramaśilā had been razed to the ground and at Bodha-Gayā he met with no scholars. At Rājagṛiha he was lucky to meet a deep scholar Mahāpaṇḍita Yaśomitra, with whom he studied many doctrines. Unfortunately, however, Dharmasvāmin does not enlighten us as to what these were and what books he studied. Nālandā was a mere ghost of its earlier glory, but still it had 70 monk scholars, well grounded in grammar and other subjects. Its head abbot Rāhula-śrī-Bhadra was a sound scholar and Dharmasvāmin studied his commentary on Gurupañchaśikā during his stay at Nālandā. What other books he studied there, is not given in the work.

Dharmasvāmin returned to Nepāla probably at the end of 1236 or the beginning of 1237 A.D., and was well received there. Rich and pious devotees presented him gold and other valuable things ; he utilised the former in procuring images and copies of MSS. Our pilgrim was keen to reach his own monastery in Tibet situated at ITe-u-ra in order to be of help to his own preceptor, but he received a pressing invitation to spend some time at Yaṅdog monastery situated on the border of Nepāla and Tibet. His Guru Ravīndra pressed him to accept the invitation and he eventually decided to do so. While staying here, he was requested to send a copy of his commentary on *Nāmasaṁgīti* by the authorities of the Saskya monastery. It was highly appreciated there. Our pilgrim spent four years at Yaṅ-dog. This no doubt delayed his departure to his own monastery, but it enabled him to gather a large number of MSS. His stay in India had heightened his reputation and he received as presents from his disciples six copies of *Pañchaviṅśatisāhasrikā* and two of *Ashṭasāhasrikā* written in gold and 150 volumes of Sūtras written in ink and two lots of books of 32 and 16 volumes each. He also received a golden vase. Dharmasvāmin could also train ten disciples of the monastery in higher Buddhist studies. It was probably in 1240 or 1241 A.D. that Dharmasvāmin left the Yaṅ-dog monastery and started for I-Te-u-ra. His departure from Yaṅ-dog was like a royal procession and several domestic yaks were required to carry the packages. His lay disciples thronged in large numbers, for he had inspired a tremendous faith in them ; some of them accompanied him for four stages. A few of them, who had no children, were soon blessed with issues and they attributed their good luck to the spiritual favour and power of their Guru. It is interesting to note that there were also some detractors, who observed that most of the packages contained only dyes and raw sugar, and no books at all.

Dharmasvāmin reached his own monastery at ITe-u-ra in *c.* 1241 and stayed there for about twenty three years with occasional visits to other places. His prolonged stay and studies in Nepāla and Magadha had enhanced his reputation as a monk-scholar. His fame spread far and wide and the famous Mongol prince Kublai-khān sent an imperial embassy to request him to visit his court. Dharmasvāmin, however, politely got himself excused. Another embassy from Kublai-khān visited him in 1256 A.D., repeating the same request. This time Dharmasvāmin had to start for Mongolia and reached as far as Northern sÑin'-bum. Then he began to suffer from pain in legs and eventually the Mongol dignitaries permitted him to return, hoping that at least Tibet would continue to get the benefit of his sermons and scholarship.

Among the places visited by Dharmasvāmin after his return from India was the Sakamuni temple in Lhassa, which he visited two years after his return. On his way he visited sTag-tshal of Yar-lung to enquire from Paṇḍita Dānaśrī there whether he possessed the Indian original of *Sādhanasamuchhaya*. In 1258 A.D. Dharmasvāmin visited Thaṅ-po-che and spent there a year in lecturing on various subjects. The topics included in his discourses were the Jātakas, *Mahāchittotpāda*, *Samādhirāja-sūtra*, *Bodhicharyāvatāra*, *Suhrillekha*, *Bhāvanākrama* (of Kamalasīla) the *Samvṛitibodhichitta-bhāvanā* and *Paramāratha-Bodhichittabhāvanā* (of Aśvaghosha). He used to recite Gurustotra and Mañjughoshastotra at the beginning of each lecture (p. 110).

Dharmasvāmin was now (in 1258 A.D.) more than 60 years old and was naturally becoming more and more spitritual and religious in his outlook. Before departing from Thaṅ-po-che, he exhorted the monks to concentrate not only on studies, but also on meditation, because without meditation, one cannot practise the religion one preaches. He pointed out how he had taken and practised several vows from his young age, the vows to accumulate merit, not to covet riches, not to lend on profit, small or great, not to collect taxes from the people in retinue and indulge in similar worldly activities (p. 108). After leaving the monastery of Thaṅ-po-che, Dharmasvāmin retired to 'Ju'i-phu and spent three months in silence and meditation. He then composed a commentary on Pradīpodyotana and lectured upon it. Dharmasvāmin felt that in order to purify the Buddhism of Tibet, stress should be laid on the teachings of Mādhyamikā-Ratnāvalī and Pradīpodyotana. As he was approaching his end, his spiritual and intellectual reputation was becoming higher and higher. He was asked to lay the foundation of an ecclesiastical palace near Lhassa and lecture at the monastery at 'Khor-rdo near the same city. At the latter place he used to deliver five lectures a day and the attendance of the monk-scholars was usually one hundred. He used to give initiations to a number of senior monks (p. 108) at famous monasteries like that at Sas-kya.

After spending five years at Yar luṅ monastery, teaching and preaching, Dharmasvāmin declined other invitations and went back to his own monastery at lTe-u-ra in gÑal. He was now

(1263 A.D.) 67 and was feeling his own end approaching. He gave all his wealth in charity, it consisted of three plates full of precious stones, and passed away on Wednesday, the 10th day of the bright half of Margaśīrsha of the year Wood-Male-Mouse (January 1264 A.D.). ✓At the time of his death, he was regarded as a manifestation of the Buddha and his biographer narrates how a number of rainbows appeared in the sky, which began to shower celestial flowers. People could catch the latter in their hands, but when they opened them out, they could see nothing.

Dharmasvāmin was the author of 30 books, which have been enumerated by Dr. G. Roerich in his Introduction at pp. xliv-xlv.

In view of the controversy about the beginning of the Lakshmaṇa Saṁvat and the date of king Buddhasena, which will be discussed in Section V of this Introduction, it has to be pointed out that according to the Tibetan evidence there is no doubt whatsoever that Dharmasvāmin was born in 1197 A.D. and expired in 1264 A. D. His birth year is given as 1197 (Fire Female-Serpent year) in our work, as well as in Deb-ther-snon-po finished in 1478 A.D., and also in the life of Sum-pa Khan-po (*J. A. S. B.* 1889, p. 50). So we have to place his birth date in 1197 A.D. The above authorities give his year of death as 1264 (Wood-Male-Mouse year). After 1027 A.D. the Tibetans were following the Indian Bṛihaspati cycle of sixty years, to which the old 12 years cycle was corelated.[1] So if the Fire-Female-Serpent year of the birth of Dharmasvāmin is not taken to be 1197 A.D., it will have to be equated with either 1257 A. D. or 1137 A.D., either of which is not possible. If we assume that 1137 A.D. was his birth year, Kublai Khan cannot become his contemporary; we shall have to assume that U. P. and Bihar were overrun by the Muslims in 1175 A. D., which was not the case at all. If we assume his birth year to be 1257, Rāmasiṁha of the Karṇāṭa dynasty, Kublai Khan of Mongolia and Buddhasena of Bodha-Gayā cannot become his contemporaries. So his birth year,—Fire ✓Female-Serpent year,—must be 1197 A. D. and no other year.

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[1] I am indebted to Dr. G. Roerich for the information in this paragraph.

SECTION IV

Reliability of the Account

The account of Bihar given to us in the Life of Dharmasvāmin is fairly reliable. Of course we must make allowance for the inherent limitations both of Dharmasvāmin and his biographer. They were both faithful Buddhists who shared in the belief in miracles, which was so common a characteristic of the age they lived in. When we are told that the lamp in front of the temple at Bodha-Gayā could never be extinguished (p. 72)., we should regard the statement as a proof of his strong faith and not the narration of a historical fact. When he states that Kālidāsa was the author of the Kalipa (Kalāpa) grammar (p. 85), we should attribute the mistake to the contemporary literary tradition and not to its Tibetan narrator. His statement that Paṭa or Paṭṭana, the capital of Tirhut, had six lakhs of families staying in it is probably due to the temptation to exaggerate, from which few foreigners' accounts are altogether free. More serious is his mistake about the height of the spire of the Bodha-Gayā temple, which he states was only 52 feet (p. 66). His observation that the temple was visible from a distance of two stages, i.e. about 14 miles, contradicts the above statement; perhaps there may be a scribal error in the Manuscript when it gives the height of the temple.

Barring such few mistakes as the above, the account is fairly reliable. His location of Veluvana and Hot Springs at Rājagṛiha is correct and his description of the different monuments in the court yard of the Vajrāsana temple is accurate, as will be shown in Section VIII. He resists the temptation of exaggerating the destruction brought about by the Muslim conquerors. He was in India from 1234 to 1236 A.D. and it can be shown by independent evidence that king Rāmasiṁha of Tirhut and Buddhasena of Bodha-Gayā, whom he met during his short sojourn in Bihar, were actually ruling at that time. We are told that the elder Dharmasvāmin, the uncle of our pilgrim, who died in India in 1216 A.D., served as an interpreter for the monks Śākyaśrī, Buddhaśrī and Ratnaśrī (pp. 51-2); the first of these persons is known to have flourished in *c.* 1200 A.D.

Compared to the accounts handed down to us by Fa Hian, Yuan Chwang or I-tsing, the narrative left by Dharmasvāmin may appear as meagre. But we have to remember that Dharmasvāmin lived in India for only about two and a half years and that he had two serious and prolonged illnesses during this period. When not ill, he and his hosts were always in apprehension of a Muslim attack any time. One can hardly expect a richer or a more varied account under these circumstances. It will be soon shown how the account throws valuable light on several points of the political and cultural history of the period.

SECTION V

Light on the Political History

The first ruler mentioned by Dharmasvāmin is king Rāmasiṁha of Tirhut. The name of this ruler is not mentioned in Chap. III, where Tirhut and its capital are first described in detail, but it is given in Chap. X, which describes the stay of Dharmasvāmin at his capital during his journey back. This Rāmasiṁha is obviously a king of the Karṇāṭa dynasty of Mithilā founded by Nānyadeva. Nānyadeva ruled from 1097 to 1147 A.D.; his next three successors were Gaṅgadeva, Narasiṁhadeva and Rāmasiṁhadeva. The date of Rāmasiṁhadeva is from 1227 to 1285 A.D.,[1] and we can, therefore, well accept the statement of Dharmasvāmin that he had an interview with him in 1236 A.D., when he was on his way back to Nepāla and Tibet. The capital of Rāmasiṁhadeva was Simrāongarh (Simārāmagarh). Dharmasvāmin, however, calls it as Pa-ta. Probably Simrāongarh was also known as Sīmrāmapaṭṭana, and Pata of Dharmasvāmin is an abbreviation of Pattana, its last affix. In Sanskrit, Pattaṇa usually means a capital.[2] Pata was within easy reach of Nepāla, and the same is the case of Simrāongarh. Our pilgrim met with many Nepalese at Pa-ta (p. 101).

Dharmasvāmin states (p. 58) that additional precautions had been taken to increase the military guard of the palace, owing to the fear of the Muslim invaders, who during the year, had led an army against the town, but failed to reach it. This statement also is likely to be correct. For a long time the Mithilā kingdom was resisting the Muslim advance. Mohammad Bakhtiar Khalji took the southern route in his expedition to Bengal, because the kingdom of Mithilā lay across the northern road. Portions of Purnea passed under Mohammad Bakhtiyar in *c.* 1200, when Bengal was conquered by him. For a time the position was critical for the Karṇāṭa house, for it was being harassed both by the Muslim rulers of Oudh and Bengal. But Narasiṁhadeva, the father of Rāmasiṁha, made an alliance with Sultan Ghiyas-ud-din of Bengal and helped him to capture the whole of southern Bihar. This must have strengthened his position. Narasiṁhadeva was punished for this impudence by Iltutmish and had to apologise to him. Soon after the death of the latter in1229 A.D. there ensued a period of chaos at Delhi under the inefficient rule of Rukn-ud-din, when the Central Government lost its authority over outlying provinces like Lahore, Multan, Oudh and Bengal. The provincial governors were fighting among themselves. At this time some half-hearted attempt might have been made by the rulers of Oudh and Bengal to attack the Karṇāṭa kingdom and Rāmasiṁha might well have repulsed the army in 1233 A.D. without allowing it to reach his capital.

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[1] R. K. Choudhari in *A.B.O.R.I.*, Vol. XXV p. 110

[2] Cf. *Pattanam yatra rājadhāni ṣthitā.*

Dharmasvāmin's statement based upon personal observation that the palace of Rāmasiṁha was surrounded by seven walls and twenty one ditches and had eleven gates with arches can be proved or disproved only by archaeological explorations at Simrāongharh.

The second monarch mentioned by Dharmsvāmin is king Buddhasena. He is expressly described as the king of Magadha, residing (i. e. with his capital) at Vajrāsana or Bodha-Gayā (p. 64). The further information about him that he was a descendant of Rājā Devasthya, who belonged to the family of the Buddha's maternal uncle, is purely legendary and need not detain us. This Rājā had fled at the advent of the Muslim soldiers, but

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1. R. K. Choudharī in *A.B.O.R.I.*, pp. 110ff.

returned from his forest resort when the danger was over. He was coming in a procession of five hundred soldiers mounted on an elephant. He was a Buddhist and when he saw Dharmasvāmin among the spectators, he got down to greet him with the words 'Salutations to the son of the Buddha'. This meeting between the king Buddhasena and Dharmasvāmin took place early in the rainy season of 1234 A.D.[1]

Dharmasvāmin's account of Buddhasena is unfortunately short, but it serves to elucidate a number of historical puzzles. King Buddhasena, whom he met, is obviously identical with king Buddhasena mentioned in an undated inscription found at Bodha-Gayā[2] and in the Jānibighā (Gayā District) inscription of Jayasena,[3] dated in Lakshmaṇa Saṁvat 83, where he figures as his father. In both these records he is described as Pīṭhīpati and there was considerable speculation among scholars as to the exact location of Pīṭhī. There was a consensus of opinion that Pīṭhī should be somewhere in Bihar, but our author's statement that he was the Rājā of Magadha ruling at Vajrāsana suggests that Piṭhī was merely an abbreviation of Vajrapīṭha and was nothing else than Bodha-Gayā itself.

The Jānibighā inscription of Buddhasena's son Jayasena is dated in the year 83 of Lakshmaṇa Saṁvat and this raises a number of issues. The initial year of the Lakshmaṇa Saṁvat is placed by different scholars sometime between 1108 to 1118-9 A.D.; the latter date is accepted by the majority. Jayasena, the donor of Jānibighā inscription, is the son of Buddhasena, whom our author had met in 1234 A.D. Now if we assume, as is done by most scholars, that the Lakshmaṇa Saṁvat was started in 1118-9 A.D., the date of Jayasena, as given by the Jānibighā inscription, would be Lakshamaṇa Saṁvat 83 or 1201-2 A.D. His father Buddhasena must have died or abdicated before 1201 A.D. and Dharmasvāmin could not have met him as king in 1234 A.D., when he visited Bodha-Gayā. One way out of the difficulty is to assume that Buddhasena, whom Dharmasvāmin met, was the son and successor of Jayasena, who could have ruled at Bodha-Gayā between 1220 to 1240 A.D. and met our author. In India the custom of naming a grandson after the grandfather is quite common. But there is no evidence whatsoever to show that Jayasena had a son named Buddhasena.

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[1] We have shown earlier how the date of the birth of Dharmasvāmin is quite difinite and so is the date of his meeting with king Buddhasena.

[2] *I. A.*, XLVIII, p. 45.

[3] *J.B.R.S.*, IV, p. 266, 279 ; *I.A.*, XLVIII. p. 47.

The origin of the Lakshmaṇa Saṁvat, however, is shrouded in considerable mystery. It could hardly have been started in 1118-19 when Lakshmaṇa Sena is said to have been born, because two other Sena rulers Vijaya Sena and Ballāḷa Sena were on the throne between 1120 and 1179 A.D. No Sena king, not even Lakshmaṇa Sena and his two sons Viśvarupa Sena and Keśava Sena, ever used this era. In Bengal it was not in vogue till *c.* 1500 A.D.

There is another serious difficulty in assuming that the year 83 of Lakshmaṇa Saṁvat occuring in the Jānibighā inscription has to be referred to the era founded in 1118-9 A.D. The Jānibighā inscription mentions Buddhasena as the father of Jayasena. His date should, therefore, be *c.* 50 to 75 of the Lakshmaṇa Saṁvat. Now we have two inscriptions at Bodha-Gayā recording the donations of king Aśokachalla from Sapādalaksha in the Punjab. One of them is dated in the year 51[1] and the other in the year 74[2] of the Lakshmaṇa Saṁvat. Aśokachalla of Sapādalaksha was thus a contemporary of Buddhasena of Bodha-Gayā. Now we have a third inscription at Bodha-Gayā, which also refers to Aśokachalla, who can be none other than Aśokachalla of the two inscriptions mentioned above. This inscription is dated in the year 1813 of the Parinirvāṇa of the Buddha.[3] Bodha-Gayā was at this period under considerable Ceylonese influence; none but Ceylonese monks could carry out the worship of the Buddha or sleep in the courtyard of the temple. The date of the Parinirvāṇa era current in Gaya must, therefore, have been the one accepted by the Ceylonese tradition, viz. 544 B.C. The year 1813 of the Parinirvāṇa era would thus

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1. *E.I.*, XII p. 29.
2. *Ibid*, p 30.
3. *I.A.*, X, p. 342.

correspond with 1269 A.D.[1] If we assume that the Lakshmaṇa era of Bodha-Gayā inscription of Aśokachalla dated 51, started in 1118 A.D., then his earliest known year would be 1169 A. D. and the latest one, (1813 of the Parinirvāṇaera) would be 1269. We shall have to assume that he had a reign, not a life, of more than a hundred years, which is very improbable.

Some clue to the solution of the difficulty is offered by the language used to denote the Lakshmaṇa Saṁvat in three Gayā district records :—

1. *Śrīmat-Lakshamaṇa (kshmaṇa) senasyātīta-rājya-Saṁ.* 51[2]
2. *Śrīmat-Lakshmaṇasena-deva-pādānām atītarājya-Saṁ.* 74[3]
3. *Lakshmaṇasenasyatītarājye Saṁ.* 83[4]

Vidyāvinod has no doubt translated the first of the above expressions as of the year 51 since the (commencement of the) reign, (now) past, of the illustrious Lakshmaṇa Sena, but this interpretation is obviously forced and unnatural. The era obviously refers to an era connected with the end of the rule of king Lakshmaṇa Sena. People were usually accustomed to count years with reference to the prosperous and victorious reign of a living king referred to as *Pravardhamāna-vijaya-rājya* ; but the ruling kings now happened to be foreign iconoclasts. People in Bihar[5] therefore seem to have preferred to refer to the past rule of Lakshmaṇa Sena, who had apparently made a deep impression on the public mind. Later on the idea of an era to mark the extinction of the kingdom of Lakshmaṇa Sena was given up in favour of an era to mark his birth; and hence the presumption of later inscriptions about its begining at *c.* 1118-1119 A.D.

If we accept this hypothesis, all known facts of history can well be explained. The year 83 for Jayasena would correspond to *c.* 1283 A.D. His reign period may be placed between 1260 to

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[1] If we assume the date 483 B.C. for the Parinirvāṇa, then the date of Aśokachalla will be 1330 A.D., which is altogether impossible.

[2] *E.I.*, XII, 29.

[3] *E.I.*, XII, 28.

[4] *I.A.*, XLVIII, 47.

[5] In Bengal also there were started some eras like Ballāli Saṁvat and Parganati-Saṁvat, whose initial years were 1199 and 1202-3. R.C. Majumdar, *History of Bengal*, I, p. 235.

1285 and that of his father Buddhasena between 1230 and 1260. Dharmasvāmin could therefore well have seen him in Bodha-Gayā in 1234 A.D. The dates of Aśokachalla of Sapādalaksha country in Lakshmaṇa Saṁvat 51 and 74 would be *c.*1251 and 1274 A.D. His date in Parinirvāṇa Saṁvat 1813 would be 1269 A.D. It thus falls within the known span of his rule. According to the Muslim historians there was considerable unrest in the Doab during the period 1240 to 1270. The roads were unsafe; Hindu Zamindars were up in arms and several expeditions had to be sent to chastise them. There is nothing improbable in a king of Sapādalaksha country assuming the imperial title of Mahārājādhirāja, exercising sway over feudatories like Purushottama Siṁha, and occasionally proceeding to Bodha-Gayā to pay his respects to the Vajrāsana and make a donation to the local temple.

SECTION VI

Effect of the Muslim Conquest in Bihar

Dharmasvāmin's account is very valuableb ecause it gives us first hand information of the effects produced by the Muslim conquest. The conquerors had overrun the country but had not yet succeeded in establishing any stable administration. In Bihar there were several Hindu or Buddhist kings, who were leading a precarious existence. They were too weak to oppose the Muslim forces, but strong enough to emerge from their forest retreats and reestablish their rule when the invading army had passed away, as is shown by the case of Buddhasena. We do not get reference to the Muslim administrative machinery except at Bihar Sharif, where thre was a Muslim military head-quarters.

Bands of Muslim soldiers were roaming about the country creating consternation among the population probably by their loot and exactions. Two such soldiers were in the ferry boat, which was taking Dharmasvāmin across the Ganga on his way back to Tibet. They demanded gold from him. Being a simple person or a simpleton, Dharmasvāmin threatened to report them to the king, forgetting that Hindu and Buddhist kings were at this time unable to protect themselves, much less their subjects.

This threat made the Muslim soldiers wild and they snatched away the begging bowl of Dharmasvāmin. Two Buddhist lay passengers tried to assuage the Muslim soldiers by offering them precious things, but the soldiers replied 'We do not want your wealth ; we want this Tibetan'. The matter was eventually compromised by Dharmasvāmin offering a Paṇa on his own behalf. Had the fellow passengers not intervened, Dharmasvāmin would have been carried away as a slave, and Indian history would have lost this important source-book.

When Dharmasvāmin reached Vaiśālī on his way to Bodha-Gayā, the town was all deserted on account of the apprehended arrival of a Muslim force. People used to desert their houses by day and come back to them at night (p. 62). Vikramaśilā had been completely destroyed before 1206 A.D. and its foundation stones had been hurled into the Ganga (p. 64). The Bodha-Gayā establishment had been deserted by all except four monks. The ancient image had been walled up by a brick wall and a new one had been put in the ante-chamber. The old image had, however, been already despoiled of its emerald eyes earlier. The king of Bodha-Gayā had fled to forest. Dharmasvāmin himself had to flee away for seventeen days. When it became clear that the Muslim force had gone away, people returned. The wall was removed, the ancient image was made available to devotees and Dharmasvāmin could offer his worship to it to his heart's content. The king Buddhasena also reappeared on the scene along with his small force of 500 soldiers. Dharmasvāmin refers to the ruins of the stone gate in front of the Bodha-Gayā temple. This was also probably destroyed by the Muslims. Dharmasvāmin mentions a number of small temples in the courtyard of the Vajrāsana shrine, which were apparently undamaged.

The general impression that Nālandā was completely destroyed by the beginning of the 13th century is not confirmed by Dharmasvāmin's account. He had lived there for about six months and gives us an eye witness's account. Nālandā was still in existence, but was a mere ghost of its past glory. Once it had seven temples and 14 big and 84 small monasteries. Dharmasvāmin tells us that they were damaged by the Muslims and there was none to look after them or to make offerings (p. 90). Only two Vihāras called Dha-na-ba and Ghu-na-ba were in a serviceable condition. The surrounding wall of the establishment still existed with its eastern and western gates; they were decorated with paintings of Tārā and other deities near the entrances (p. 93). Thousands of monks belonging to the establishment had fled away, but the chief abbot Rāhula-śrī-Bhadra continued to reside and had declined to flee. He was an old man of more than 90 and probably felt that he should die at his post. At the time of Dharmasvāmin's visit there were 70 monk scholars reading under him, being supported by king Buddhaesna of Bodha-Gayā and a rich lay Brāhmaṇa disciple named Jayadeva living at Odantapuri or Bihar Sharif.

If we are to believe the account of Dharmasvāmin, the partial survival of Nālandā was due to the superstitious fears of the Muslims. During their earlier depredations, the Muslims had destroyed the temple of Jñānanātha within the precincts of Nālandā and carried away its stones probably to Odantapurī for building mosques there. They desecrated the image by throwing filth at it. One of the soldiers, who participated in the desecration, died the same evening of colic pain on reaching Odantapurī. For sometime after this event the Muslim soldiers were afraid to attack Nālandā (p. 94).

This incident however must have served only as a temporary deterrent, as Dharmasvāmin's own account of what happened during his stay will show. The partial survival of Nālandā was probably due to the following causes :—

(1) The establishment had not many stone structures, which could supply stone for the erection of mosques.

(2) It was too big to be thoroughly destroyed in one effort.

(3) Nālandā was not, like Vikramaśilā, on the high way leading from Delhi to Bengal, and so the work of completing its destruction required a special expedition.

(4) Of its numerous temples and monasteries, two monasteries were in a serviceable condition in 1235 A.D.. So when the first avalanche of Muslim invasion was over, a few monks, about a huadred in number, returned with their head abbot to stay

at the establishment, hoping that they would now be left undisturbed. Practically the whole province had been over-run by the Muslims and the constant danger of their harassment was present every where. Why then not stay in a place, which could at least afford some good accommodation for a limited number and was hallowed by its earlier associations ?

In the summer of 1235 A.D. Nālandā suffered further from Muslim depredations. A military force had been stationed at Odantapurī (Bihar Sharif) and its commanding officer suddenly put into prison Brāhmaṇa Jayadeva, a lay disciple of the town. Jayadeva however learnt in his captivity that a fresh attack was (contemplated on Nālandā) and managed to smuggle out a message from his jail to the Abbot Rāhula-śrī-Bhadra, advising him to flee.[1] On the receipt of this message all the seventy disciples fled away leaving the old Guru and his Tibetan disciple. The Guru urged the foreign pilgrim to go away, saying 'If you do not flee away, you would be killed'. Eventually both decided to quit, the pupil carrying his Guru on his shoulders, along with rice, sugar and some books. They however only shifted to the temple of Jñānanātha in whose miraculous powers to save his devotees the Guru had an implicit faith. This temple was to the south-west of the Nālandā establishment. While they were staying there, suddenly, some 300 Muslim soldiers appeared, armed and ready to fight. 'Though they were sure to kill them, they did not find them and went back' (p. 94). This party might have wrought further devastation at Nālandā, though Dharmasvāmin is silent upon the point.

Apparently the Guru and his Tibetan pupil continued to stay in Nālandā during the ensuing rainy season after the departure of the Muslim soldiery. The text is not clear on the point. In one place Dharmasvāmin says, 'The Paṇḍita himself having gone to Magadha, it occurred to me that I should meet him there' (p. 95). When he took final leave of his Guru, he was apparently only one day's journey from the Ganga ferry.

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[1] Apparently Jayadeva was released from captivity along with two other prisoners after the contemplated raid on Nālandā was carried out (p. ~~84~~).
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This would suggest that both of them had shifted from Nālandā to some place near the Ganga. But towards the end of the 9th chapter we read of Dharmasvāmin's completing his studies at Nālandā, when he asked his Guru's permission to depart. This would suggest that both of them were living at Nālandā, probably in the temple of Jñānanātha. Which of these alternative possibilities represents the reality, we do not know.

Dharmasvāmin does not refer to the libraries at Nālandā, nor did he get any MSS copied there. The library buildings seem to have been destroyed earlier than 1235 A. D. The monks who were staying at Nālandā had however a few MSS with them.

Section VII

Religious and Social Conditions

Dharmasvāmin was a pious pilgrim and his work gives a fairly good glimpse of thecontemporary religious condition of India and Nepāla. Buddhism was definitely on the decline in Magadha in the second quarter of the 13th century. Though himself a Buddhist, Dharmsvāmin observes that in India non-Buddhists were numerous, Śrāvakas (i.e. Hīnayānists) were few and Mahāyānists still fewer (p. 87). This statement however goes against our general impression that the Mahāyāna was in the ascendancy as compared with the Hīnayāna at this period. We should, however, not forget that Dharmasvāmin had visited only Bodha-Gayā, Rājagṛiha and Nālandā. Of these Nālandā was practically a deserted place, Rājagṛiha had probably a small Buddhist colony and Bodha-Gayā was under the predominant influence of the Ceylonese monks, who were all Hīnayānists. Dharmasvāmin has pointed out that the Ceylonese monks, 300 in number, were in charge of the worship at Mahābodhi temple and no one other than they, could sleep in the courtyard of the main temple. This is partly confirmed by a contemporary inscription of Aśokachalla, dated in the year 51 of the Lakshmaṇa Saṁvat, which makes a provision for daily offerings and adds that they were to be given by the members of the Siṅghala Saṁgha at Mahābodhi i.e. Bodha-Gayā.[1] It is probably on account of the domination of the Hīnayānist Ceylonese monks at Bodha-Gayā that Dharmasvāmin makes the statement that the Mahāyānists were less numerous than the Śrāvakas in India.

Buddhist and Hindu Sanyāsins continued to inspire considerable respect in society. If a strip of red cloth was found on the road, it was reverentially picked up by the public. Priests in charge of Buddhist temples had acquired a certain notoriety for their exactions. Dharmasvāmin observes that the stone foot-print of the Buddha at Bodha-Gayā were not enclosed in a temple in order to let all people have an opportunity of paying their respects to them. Says Dharmasvāmin, 'Formerly it was intended to build a chapel over the foot-prints, but learned Paṇḍitas were of opinion that if a chapel were built, it would require a door and a sacristan (priest) who would ask remuneration (from worshippers) and the number of devotees (who would come to see the foot prints) would become less and thus a chapel was not built' (p. 72). As pointed out already, the privilege of being the official priests of the Mahābodhi temple had now passed on to the Ceylonese monks. This is an interesting development. In the 4th century A.D. for the first time a monastery was built for Ceylonese monks by the Ceylonese king Meghavarṇa with the permission of Samudragupta. This facilitated the entry and residence of a Buddhist colony from Ceylon. We have some lithic records at Bodha-Gayā showing that Buddhist moknks from Ceylon continued to come and stay at Mahābodhi, install images and make endowments during the intervening centuries also, as is made clear by the Patna Museum Inscription of Prakhyātakīrti, a scion of the royal family of Laṅkā[2] (*c.* 500 A.D.), the Bodha-Gayā Inscription of Mahānāman[3] (*c.* 588-9 A.D.) and the Udayatrī records from Siṅhala dated *c.* 12th century.[4] How Ceylonese Buddhist monks acquired a vested interest in the temple and became its privileged and exlusive priests is a mystery. Nor do we know how they lost that right.

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[1] *E.I.*, XII, 29 ; cf. नैवेद्यार्थं ये केचित् श्रीमन्महावोधौ सिंघलसंघादयस्तैः प्रत्यहं देयं ।

[2] *A.S.I.*, *A.R.*, 1908-9 p. 156 ; *JBORS*, IV, p. 408.

[3] *C.I.I.*, III, p. 279

[4] *JBORS.*, V, p. 147

The procedure of the image worship in Buddhist temples of Bihar and Nepāla was at this time very similar to that in Hindu shrines. The Pañchāmṛita-snāna or the bath in curds, milk, honey, sugar and ghee had become quite common in the Buddhist temples ; only its constituents sometimes differed. In Nepāla, both sugar and raw sugar (*gur*) were used, and ghee was omitted. In the unsettled condition of Bihar, when everybody was apprehensive of a Muslim attack at any moment, Dharmasvāmin could naturally see no such chariot processsion (Rathayātrā) of the Buddhist images, as were witnessed by Fa Hian. But he refers to their popularity in the earlier days of Chandragomin and Chandrakīrti. There was a convention that in the Rathayātrā procession, none but the image could ride in a conveyance. There used to be a special image for the procession and it was generally woden (pp. 54-9). We learn from our pilgrim that the Rathayātrā was common in Nepāla; the image was taken out in a great procession on the eighth day in autumn. What followed, however, has no parallel in Hinduism. After this ceremonial procession, the image used to be invited every day by a different devotee, and was offered the Pañchāmṛita-snāna and other offerings. This went on for one full month and then the image was reinstalled in its proper place after being painted once more to counteract the effects of the daily Pañchāmṛita-snāna.

To judge from the accounts of Dharmasvāmin, Bodha-Gayā was a strong-hold of Hīnayāna Buddhism and Nālandā of Mahāyāna Buddhism and Tantricism. The Ceylonese Hīnayānist priests of the Bodha-Gayā temple had no soft corner for the Tibetan Tāntrikas and Mahāyānists. When Dharmasvāmin entered the Mahābodhi temple, the priest enquired about the MS he was carrying in his hand. When he was told that it was *Ashṭapāramitā*, the priest asked him to throw it away in the river. He pointed out to him that Mahāyāna was not preached by the Buddha and to worship Khasarpaṇa Avalokiteśvara was illogical, for he was a mere householder and had not even renounced the world (p.74). Though criticised this way, Dharmasvāmin certifies that the Hīnayānists in India were kinder than the Tibetan Buddhists (p. 87).

The Mahāyāna goddess Tārā was, however, popular even in Bodha-Gayā and the Mahāyānists narrated many stories about her, not at all complimentary to the Hīnayānists. A Hīnayānist, while negotiating a river in floods, was being carried away. As a last resort he invoked the Mahāyānist deity Tārā, crying out in distress 'Tārā, Tārā.' The Goddess appeared in the middle of the river and said, "When you were well, you did not remember me. Now when you are in peril you shout out, Tārā, Tārā. Get out." The goddess indicated the road by her right hand and the water subsided upto the waist and the man was saved. The goddess then trasformed herself into a stone image, which was brought to and enshrined in a temple, and was named as Tārā of the river (p. 75). The story is of course a cock and bull story invented to explain the name, but gives us an idea of the feelings of some Mahāyānists and Hīnayānists towards one another. There were two other Tārā images; one was known as Hāhā Tārā, because with the exclamation Hāhā she drove away a demon tormenting a devotee. The most interesting anachronism is, however, represented by the temple of laughing Tārā at Bodha-Gayā. The contemporaries of Dharmasvāmin believed that this image represented the goddess as defiantly laughing at Māra, when he tried to threaten the Buddha at the time of his enlightenment. Little did the simple folk know that the goddess Tārā was unknown to Buddhism in the life time of the Buddha.

Dharmasvāmin was the son of a Tāntrika and he himself knew some imprecatory formulae (p. 56) and knew how to draw ordinary and coloured Maṇḍalas (p. 48). His account shows that the Tāntric religion was in ascendancy in the Buddhism of Bihar in his time. He refers to a Siddha living for three years in a hole under the Stūpa at Gṛidhrakūṭa, who could not be harmed by the wild beasts (p. 87). He refers to two individual Siddhas. One of these was Naropā who had flourished between 975 and 1025 A.D.; his hermitage was in a forest north of Nālandā, but naturally in a dilapilated condiition, the second Siddha was Vïravāpā who miraculaously broke the image of Somanātha in South Bihar by invoking Amitābḥa. His date is not known.

Dharmasvāmin narrates how Chandragomin meditated for seven days on Guhyasamāja and how Avalokiteśvara then manifested himself before him (p. 91). Nālandā had one temple of Saṁvara, a Tāntric diety (p. 98). The most popular deities at Nālandā in the days of Dharmasvāmin were Khasarapaṇa Avalokiteśvara installed in the royal Vihāra of Bālāditya (p. 91)., Mañjuśrī, Jnānanātha and Tārā.

Life in Nālandā in the late medieval period was far from austere. On the campus there was an image of Tārā without ornaments and this fact was explained by the story that the goddess gave away all her jewellry as the fee for a troop of singers and dancers, who had stayed at Nālandā for a fortnight for the entertainment of the monks who however were unable to pay them adequately (p. 92).

Rāhula-śrī-Bhadra, the chief abbot of Nālandā, was provided with a bed and curtain by his disciple Jayadeva. "Within the curtain there was a lamp to enable him to read at night and a fan to counteract the oppressive heat (p. 90)". We have, however, no reason to conclude that the mosquitoes in Nālandā were less numerous than what they are now ; the curtain and the bed were therefore a sheer necessity for the abbot, who was more than 90 years in age.

The Buddhist monks could not take wine, but were permitted to take the juice of pomegranates.

According to Dharmasvāmin the main points of difference between Buddhism and Hinduism were the following :—

✓(1) Offering of sacrifices involving slaughter. On two occasions Dharmasvāmin narrates how a large number of cattle were slaughtered before the images of Kālī and Mahādeva ; sometimes they were even roasted alive (pp. 82-3; 96).

✓(2) Hindus were blamed by the Buddhists for inflicting

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1. *Sādhanamālā*, II, p. 74

injury on living animals, which they thought was the surest way of damnation (p. 82.)

(3) Buddhist further felt that the Hindus had no proper method of salvation and were grievously wrong in their belief in a real personality or soul (p. 96).

These bickerings were probably confined to theologians; the average Buddhists and Hindus lived in amity. Dharmasvāmin no doubt states that an image of Maheśvara was painted outside on the door of the Mahābodhi temple to protect it from the non-Buddhists (p. 64). This may be really due to an effort at synthesis, rather than to an apprehension of attack from the Hindus, as some may have represented it to our pilgrim. Dharmasvāmin visited the Hindu temple of Kālī and the Hindus also must have reverenced the Buddhist temples. Much earlier than 1236 A. D., the Buddha had been transformed into an incarnation of Vishṇu. Hindus, says Dharmasvāmin, gave alms to Buddhist monks; one of the main supporter of Rāhula-śrī-Bhadra, the last abbot of Nālandā, was a Brāhmaṇa lay disciple at Odantapurī, named Jayadeva. Rāmasiṁha, the Hindu Rājā of Tirhut, asked Dharmasvāmin to become his chaplain. When he expressed his inability to do so, the king gave him a number of valuable presents (p. 100).

Our pilgrim's account throws considerable interesting light on contemporary social conditions and institutions. Untouchability was in full swing. When Dharmasvāmin on one occasion found himself being carried away by a stream, he called for help from a person on the bank; he, however, expressed inability on the plea that he was an untouchable. Untouchables did not pierce their ears. Food seen by them could not be eaten.

People were accustomed to touch the gate of a temple with their forehead while entering it; the central stone of the eastern gate at Bodha-Gayā had become smooth on account of this constant friction (p. 92).

The relation between the Guru and the disciple was considered to be similar to that of the father and the son. 'Father and son will surely meet again', says Guru Ravīndra, when he expresses the hope that Dharmasvāmin will return safe from the journey (p. 57). Disciples used to present small bells to their Gurus as mark of their respect at the time of taking farewell. Ratnarakshita of the border monastery between Tibet and Nepāla had 300 such bells.

Nepalese Hindus did not lag behind the Indian Hindus in their anxiety to consign the remains of the dead to the Ganga (p. 59); in the group of 300 persons, who were travelling with Dharmasvāmin, there were many going to the south for this purpose.

Solitary travel was difficult and dangerous; there was the apprehension of attack by wild animals and organised robbers. The boats that were taking passengers accross the Ganga were big ones, sufficient to accommodate 300 persons.

Pān-eating was quite common. Dharmasvāmin gives an interesting description of how it was mixed with the ashes of burnt cowries, perfumed with scents and then kept in cloth for two days before being eaten. In Mithilā ashes of burnt cowries are still used in place of *chunam*; and the 'scents' referred to by Dharmasvāmin probably included *katthā*. Pāns are often kept wound up in a wet piece of cloth to ensure longer preservation in the summer; our author probably refers to this custom when he says that pans were kept wound up in cloth for two days before they were eaten. Our author refers to the use of *sortsi* (*surtī*) as a tooth paint.

About currency our pilgrim states that a *paṇa* was equal to 80 cowries. This ratio was in vogue for several centuries.

SECTION VIII

Light on Geography and Topography

Dharmasvāmin's work gives considerable information about the geography of Bihar, but it is often confused owing to the uncertainty of the length of a 'stage'. Vaiśālī to Bodha-Gayā is about 70 miles and Dharmasvāmin states that the distance was of eight 'stages'. This suggests that a 'stage' was about eight miles. This conclusion is confirmed by the statement stating that Odantapurī or modern Bihar Sharif is at a distance of one stage to the east of Nālandā (p. 63). On page 53, however, We read that at its widest point three months were needed to cross the kingdom of Tirhut and that at its narrowest point, the distance was of 20 stages. This would mean that the greatest length of the Tirhut kingdom was 720 miles, which is hardly likely to be correct. Even when Rāmasiṁha's great grandfather Nānyadeva had annexed portions of Nepāla, the kingdom was not so extensive. Similarly Vaiśālī being 20 stages (160 miles) at its longest part and eight stages (64 miles) at its narrowest part is not likely to be correct. Probably the information about the extent of the kingdom was based upon hearsay reports and was therefore not correct. The distance between Vaiśālī and Bodha-Gayā was actually crossed by him and the information was therefore accurate. We may, therefore, concluded that a stage was about 8 to 9 miles.

It is curious to note that the term Yojana is used by Dharmasvāmin for a very short distance. Usually it is taken to be seven or eight miles; but our author says that the Nirañjanā was one Yojana from the Vajrāsana temple and Gṛidhrakūṭa three Yojanas from Rājagṛiha. These distances were actually crossed by Dharmasvāmin. His Yojana was hardly a mile.

When Dharmasvāmin entered India, he came across three mountain ranges. Of these Ṛishiśīrsha mountain was high and the rest were low ranges. We have only two mountain ranges in Northern Bihar, Someśvara to the north of Champaran and Dūn hill to the south of Someśvara. The former is 42 miles long and its height ranges from 2884 to 3000 feet. Dūn hill is only 20 miles in length and very low. What was regarded as the 3rd hill was probably an offshoot of Someśvara. The statement that the Ṛishiśīrsha mountain extended upto Vaiśālī (p. 61) is incorrect, for the Someśvara hill does not extend upto that town.

The hills referred to by our pilgrim are in the vicinity of Raxaul and it is thus clear that Dharmasvāmin had taken the usual route from Kathmandu to India which even now passes via that town.

From Raxaul area Dharmasvāmin went to a city named Pa-ṭa. This was the capital of the kingdom of Tirhut and had a royal palace of 11 gates, all of which except one, had been seen by our pilgrim. The palace was protected by 21 ditches (p. 58). The name of the king is given as Rāmasiṁha. It is clear thāt our author is referring to the capital of the Karṇāta kingdom founded by Nānyadeva in 1097 A.D.; Rāmasiṁha was his great grandson. The capital of this kingdom was Sīmārāmapura (Simraongarh) and was on the border of India and Nepāla. Why our author calls it Pa-ṭa is difficult to understand. The town was probably also known Paṭṭaṇa (meaning capital in Sanskrit) and Paṭa of Dharmasvāmin may be an abbreviation of Paṭṭaṇa. His statement that this city had six lakhs of families is obviously a gross exaggeration; perhaps city here may be mistake for the kingdom. From Simraon our pilgrim proceeded straight to the south and reached Vaiśālī. This distance between two places is about 60 miles, as the crow flies, and Dharmasvāmin naturally had to spend six 'stages' to reach Vaiśāli. The pilgrim refers to the uninhabited border of the city; it would appear that either most of the city was deserted or there was a forest in its vicinity. Buddhist works refer to Mahāvana to the north of Vaiśāli.

From Vaiśālī Dharmasvāmin proceeded straight to the south to Bodha-Gayā and reached it in eight days. He thus covered about 70 miles during that period. On the way he had to cross the Ganga, but he does not say where he did it. Probably he crossed the river near modern Hajipur and landed at the site of modern Patna. The city must have been in complete ruins; that is probably the reason why he does not referto it at all.

To the south of the Ganga lay the kingdom of Magadha. Magadha has been the subject of caustic remarks from the Vedic to the Smṛiti period. To the Tibetans, however, it was the holy land and we find Dharmasvāmin giving a number of flattering derivations of the name. It was regarded as the centre of the world (*madhyām gatim dhārayati*). It was called Madhya or central by the Buddhists because it was famous for its scholarship, reflection and meditation, a border region being characterised by the absence of learning (p. 63).

Magadha was a small kingdom in the days of our pilgrim;

it had only 1512 villages. Bodha-Gayā was its capital and was situated in its centre ; it extended 60 Yojanas i. e. 60 miles in all directions.

BODHA-GAYA

Dharmasvāmin's observation about the topography of the Mahābodhi temple are interesting and useful ; He states that the Nirañjanā was a Yojana or about a mile to its east. The actual distance today is about half a mile. The bed of the river is however wide and the flow of the water may have been near the eastern bank; and the distance could then have been nearly a mile.

He narrates the story (pp. 67-3) of three Brāhmaṇa brothers being converted to Buddhism by God Maheśvāra on the Himalayas and proceeding to build Buddha temples at Rājgṛiha, Vārāṇasī and Bodha-Gayā. The same story is given by Yuan Chwang, but in a shorter version. The legend about the making of the image in the Mahābodhi temple is narrated by both the pilgrims. The mother of the three brothers asked them to keep all material ready in the sanctuary and close it for a week, and assured them that the image would be found to be ready at the end of the period. The brothers, however, opened the door a day earlier and found the image all ready except for the little toe of the right foot (p. 69). In the version of Yuan Chwang, the door was to be kept closed for six months, but was opened 4 days earlier and the image was found complete except for one little piece above the right breast. The image had a headdress (*Ushṇīsha*) and was in the Bhūmisparśamudrā according to Dharmasvāmin (p. 69). The present day image is in the Bhūmisparśamudrā but it has no headdress; the head is bare and has curly hair. Cunningham's *Mahābodhi* has a Buddha image as frontispiece satisfying the description of Dharmasvāmin; the image seen by our pilgrim was probably similar to it. If our pilgrim is not narrating an old story, but describing the image he actually saw, we shall have to conclude that the present day image is different from the one seen by him and has been installed in its place subsequently. The new Archaeological Museum at Bodha-Gayā has about half a dozen images, satisfying the pilgrim's description. It appears that the images with *ushṇīsha* were common in 10th and 11th centuries at Gaya and places around, and our pilgrim did see such an image in the temple. He had gazed on the image for hours together and is not likely to have committed any mistake about the head dress.

The information given by our pilgrim about the Mahābodhi temple is only partly correct. It may be pointed out that this temple is not mentioned by Fa Hian, but Yuan Chwang describes it in detail and gives its height as 160 feet, which is nearly correct. Our pilgrim states that it was only 35 cubits or 52½ feet in height. This is obviously due to a scribal mistake ; for he states that the spire of the temple was visible from a distance of two stages, i.e. 16 miles. The surrounding wall round the temple referred to by our pilgrim must have disappeared in later times, probably owing to natural causes. He had heard the tradition that Aśoka had encased the earlier temple and built the present one (p. 79). Probably this refers to the Vajrāsana structure and not to the Mahābodhi temple, as asserted by the tradition reported to our pilgrim. Archaeological excavations carried out by Cunningham have proved that the Vajrāsana structure goes back to the Aśokan age.[1] There were no temples in the days of Aśoka.

In the present Mahābodhi temple, in front of the Garbhagṛiha, which enshrines the image, there is an ante-chamber 12′ x 7′, and then a small Maṇḍapa 15′ x 16′. Dharmasvāmin states that when the Muslim attack was apprehended, they had concealed the ancient image by building a wall in its front. In this way they converted the ante-chamber into a temporary Garbhagṛiha and installed a new image there, which they did not mind falling a victim to iconoclastic fury. Before the arrival of our pilgrim, the ancient image had been damaged and the emeralds removed from its eye-sockets by Muslim soldiers (p. 70).

Our pilgrim states that behind the temple at the foot of the Bodhi tree and supported by its two trunks was the symbol of the Viśva-vajra, half a Yojana in size and that in the centre of this Vajra, was the Bodhi tree (p. 66). Yojana according to our author, was even less than a mile, but a symbol about half a mile in length is difficult to conceive. Probably he is referring to the traditional belief and not to any actually existing symbol. Yuan Chwang states that in his days the Vajrāsana was covered with sand and could not be seen. One can hardly imagine that the pious Buddhists would ever have allowed the sands of flood to conceal the Vajrāsana for years; probably Yuan Chwang is referring to the mythical Viśva-vajra symbol, which was naturally not visible anywhere. It may be added that there are many temples at present in India built in or near riverbeds, which are annually flooded by the sandy or alluvial deposits. These are promptly removed when the floods recede; images or holy symbols are never allowed to be covered with sand or allurial deposits for years together.

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[1] Cunningham, *Mahābodhi*, p. 4-7.

In the days of our pilgrim the Bodhi tree had two trunks and was inside a fort-like structure surrounded on the south, west and north by a brick wall; the entrance was from the east. At present the Bodhi tree has only one trunk and there is only an apology for a surrounding structure. It has no walls on the south, east and north; there is a small wall to the west of the Bodhi tree, 6′ 6″ high and 5′ 5″ broad with a small door in the middle. The fort-like structure seen by our pilgrim has disappeared due either to natural causes or to human vandalism. According to Yuan Chwang the railing round the Bodhi tree, constructed by Aśoka, was 10′ high. When it was destroyed by Śaśāṅka, Pūrṇavarman built a new one, 24 feet high. Perhaps our pilgrim might have seen this railing.

Our pilgrim states that inside the railing there were twenty stone pillars, but he does not indicate their location more precisely. The *chaṅkramaṇa* path (platform for walking) of the Buddha to the north of the temple was once covered by a pavillion supported by 22 pillars, bases of 11 only being visible now on the nothern side. Probably Dharmasvāmin is referring to these pillars, but wrongly giving their number as 20 instead of 22. The bases of eleven pillars of the *chaṅkramaṇa* path to the sourthern side are no longer visible. To judge from the distance on the north side, the bases of the pillars on the south side should have been 3′ away from the *chaṅkramaṇa* structure. But the northern wall of the Bodhi temple is only two feet to the south of the *chaṅkramaṇa* passage; most probably it was extended further north and is now cvering the bases of the row of eleven pillars to the south of the *chaṅkramaṇa* path. The pillars seem to have been destroyed subsequent to the visit of our pilgrim.

Our pilgrim gives a detailed description of the stone railing which impressed him considerably. He has stated that it was built by Ārya Nāgārjuna, which is of course incorrect. Inscriptions on the railing pillars show that it was built by Queen Kuraṅgī the wife of king Indrāgnimitra, who flourished in the second century B.C. The stone railing was similar to a wall. The open space between the railings, which is 2′ 6′, could accommodate a young Tibetan bullock and the breadth of the railing stone which is about three feet, was equal to that of a middlesized Tibetan column. It was so well built that a mad bull could not destroy it. Its top was covered by a stone netting, and the foundation was well built with stones. The stone work of the foundation was easy to sweep; it was well polished, and so did not require plastering (p. 70). The pilgrim's statement that the railing was circular is, however, incorrect; it is rectangular.

In front of the eastern gate, Dharmasvāmin saw the footprints of the Buddha on stone. Even today we have a stone at this place with footprints of the Buddha. The present stone foot-prints are however not the same as those seen by Dharmasvāmin, for their stone is round and not square in section, as observed by our pilgrim. Its diameter is about 3 feet; the square foot prints seen by the pilgrim were 3 feet each side. In the present enclosure of the temple there are two other stone foot-prints behind the temple near the Bodhi tree; they are probably later, as they are not referred to by Dharmasvāmin.

The pilgrim refers to a lamp-pillar, *dīpastambha* near the stone footprints; it is no longer there. He then refers to the ruins of a gateway built by Hayagrīva to the east of the footprtints. This gateway still exists but seems to have been partly damaged and repaired after 1236 A. D. The lower portion of the northern pillar, which was broken, has subsequently been replaced by a plain uncarved stone. The gate sculpture is medieval in type and therefore we can well understand why Yuan Chwang does not refer to this gateway; it did not exist in his days. The gateway might have been ruined either by the natural causes or by the Muslim invaders.

In the days of Dharmasvāmin, the extensive court yard had gates on the east, north and west, but none on the south. Following this tradition our pilgrim states that the Tibetan Vihāras have no gates on the south. The Tibetan intercourse with Buddhist India is not earlier than *c.* 700 A.D.; and so we can well understand the Tibetan convention. In the days of Yuan Chwang, however, the courtyard had a gate on the south but none on the west.[1]

The monasteries were in front of the northern gate, as is the case now, and was also the case in the days of Yuan Chwang. The Vihāras in the days of Dharmasvāmin were twelve in number and had only 60 monks. They were small structures and their accommodation varied from 6 to 15 each. In the days of Yuan Chang there was in existence the extensive Mahābodhi Saṅghārāma, accommodating 1,000 ecclesiastics of the Mahāyāna Sthavira school.[2]

The Animesha Chaitya to the north of the *chaṅkramaṇa* on a flat rock, the Ratnagṛiha Chaitya at the back of the Vajrāsana and the four Stūpas in the four corners of the enclosure which are mentioned by Yuan Chwang do not figure in our pilgrim's account. The present tradition describes a temple to the east-north-east of the *Chaṅkramaṇa* path as Animesha temple, and another to its north-north-west as the Ratnagṛiha temple; their locations do not agree with those given by the Chitnese pilgrim. The present Animesha temple is on a high eminence; whether there is a rock below it we cannot say. In the Mahābodhi enclosure, there are four circular bases in four corners;

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[1] Watter, *On Yuan Chwang*, II, p. 113

[2] Watter, *On Yuan Chwang*, II, p. 136

they are probably the plinths of the four Stūpas seen in four corners by Yuan Chwang. The Bhagarāhula Stūpa on the bank of the Nirañjanā attributed to Aśoka and the emaciated image of the Buddha situated at a distance of two arrowshots from the Mahābodhi temple are referred to by our pilgrim (pp. 79.80) but do not exist now. Either natural causes or iconoclastic vandalism may have been responsible for the disappearance of all these monuments.

Yuan Chwang's description of the temple and its halls is more detailed and seems to refer to the structure now at Bodha-Gayā with a few variations. According to the Chinese pilgrim the spire of the temple was 160 feet high with a front breadth at the base of about 37 feet. This is approximately true of the present temple. The temple, says Yuan Chwang, was made of bricks and coated in lime; it has tiers of niches with gold images; its four walls were adorned with exquisite carvings. All this is substantially true of the present temple.

When Yuan Chwang tells us that connected with the east side of the temple were three lofty halls one behind the other and that an open passage through them communicated with the inner chamber, he is obviously referring to the present structure, which satisfies this description ; only we have to understand the porch by the easternmost hall. The roofs of these halls seem to have undergone subsequent repairs and remodellings; they show no wood work adorned with carvings. Yuan Chwang does not refer to the four subsidiary shrines of the present temple; they were probably added later.

RAJAGRIHA

From our pilgrim's account we learn that old Rājagṛiha situated within the hills existed in his days. There were about 600 to 800 houses in it (p. 89). He locates Veluvana on a marshy land and on the northern side of a hill running from east to west. Apparently there was a Stūpa in it ascribed to Aśoka.

GRIDHRAKŪṬA

This peak was surrounded by a thick forest full of snakes and tigers. It was not safe to go to it except in a large group and with conches, cymbals, bows and arrows. The peak was fairly steep at the top. Dharmasvāmin saw here a terraced Stūpa in front of which was the spot where tradition said that the Buddha used to preach.

NALANDA

The dilapidated condition of this University has been already described in Section VI before ; we shall here refer to some geographical topics and topographical details. The Tibetans called this place Narendra because it was built by a former Rājā. Probably it is a Tibetan derivation based upon a popular *apabhraṁśa* of Nālandā. Our pilgrim states that it was situated on the further bank of the Ganga[1] and at a distance of about two days to the south west of the Vajrāsana. Both these statements are wrong. Nālandā is not situated on the bank of the Ganga. It is not to the south-west of Bodha-Gayā, but Bodh-Gayā is to its south-west.

The pilgrim refers to Śītavana cemetary infested by serpents as being to the north-west of Nālandā (p. 85).

As to the topographical details, our pligrim states, "It (Nālandā) had seven great lofty pinnacles in the centre. On the outside towards the north, stood fourteen lofty pinnacles. Outside it there were about 80 small Vihāras'. Possibly the seven great lofty pinnacles in the centre were the structures in the Stūpa row, the remnants of four of which can be seen at present. What can the 14 lofty pinnacles refer to ? The pilgrim says that they were to the north of the seven great lofty pinnacles. Had he given the direction as east, we could have identified these 14 structures with the big monasteries, the remnants of eleven of which have been so far exposed by modern excavations. Outside these fourteen pinnacles, says our pilgrim, there were about 800 small Vihāras. Modern explorotion or excavations have found no traces of them so for.

The visitor to the Nālandā excavations is struck by the fact that while there are good residential arrangements in the monasteries, they have no kitchens, store rooms, bath rooms and dining halls. Monks could not have lived without these amenities. Can it be that the 84 small Vihāras of our pilgrim refer to the kitchens, store-rooms and dining halls, which were built away from the residential quarters and to which the monks retired at the meal time? It is worthwhile making a search for these structures among the ruins. Probably they have been already robbed by brick-robbers.

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[1] Did the pilgrim mean, further away from the bank of the Gangā ?

Dharmasvāmin's work is thus of considerable importance for the reconstruction of the political and cultural history of Bihar. It throws welcome and valuable light on a number of important topics. I am, therefore, grateful to Dr. G. Roerich for kindly undertaking the translation of this work at my request. I have no doubt that the research workers in the field of Indian History will welcome the work with great enthusiasm.

The Bihar Research Society, Patna, is the owner and custodion of the photo-negatives of the MSS. brought from Tibet by Tripīṭakāchārya Rāhula Sānkṛityāyana, one of which has been utilised for the publication of this work. The K. P. Jāyaswal Research Institute desires to express its indebtedness to the Society for placing the photographs of this work at its disposal for their decipherment and publication.

1-3-1959 A. S. Altekar.
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INTRODUCTION OF THE EDITOR

The life story or *rnam-thar* of Chag lo-tsā-ba Chos-rje-dpal, translator Dharmasvāmin, (1197-1264 A D.) is of particular interest. The author belongs to a line[1] of *lo-tsā-bas* or translators, who had studied in India and had mastered Sanskrit. Chag lo-tsā-ba witnessed the Muslim inroads into Tirhut (Tīrabhukti) and Magadha, and saw the last days of the great Vihāra of Nālandā, and his account conveys to us something of the anxiety of those days.

Chag lo-tsā-ba's life-story exists in manuscript form only, and is little known in Tibet, though the author was well-known in the Mongol period, and Tibetan writers of the 14th-15th centuries made use of it. The present manuscript was discovered by Pandit Rāhula Sāṅkṛityāyana, that indefatigable Buddhist scholar and explorer, in the monastery of sNar-thaṅ in the gTsaṅ Province of Central Tibet during his 1936 expedition to that country. A photostatic copy of the manuscript was brought back and is now preserved in the rich Tibetan Collection of the Library of the Bihar Research Society in Patna.

To a great extent the life story (*rnam-thar*) of Chag lo-tsā-ba is an autobiography, for Chag lo-tsā-ba dictated his account to a disciple, who took down the lo-tsā-ba's words, and the text of the life story (*rnam-thar*) consists largely of quotations. This was and still is a common practice among Tibetan scholars and many of the existing life stories and even "Histories of the Droctrine", the so-called *cho's-byuṅ*,[2] were originally dictated and committed to writing by disciples, and this accounts for a difference in style and wording observable in many of the *chos-'biuṅ*. The names of the scribes are often given in the colophons at the end of the books. The Life story of Chag lo-tsā-ba was taken down by the *upāsaka* Chos-dar (Chos-dpal-dar-dpyaṅ) at the monastery of 'Ju'-phu in Yar-kluṅs,[1] and is given in the colophon.

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[1] brgyud-pa, *paramparā*.

[2] Dharmodbhva, "The Origin of the Dharma (Buddhism)."

The text of the *rnam-thar* (life story) is in the cursive script written in the so-called *bsdus-yig* where two adjacent words are combined into one (e.g. *rein* for *rin-chen, ratna*). Certain peculiarities of orthography seem to indicate that the copyist, if not Chos-dar himself, must have been a native of Khams. Instead of the prefix '*m*' the text has an '*a-chuṅ*, e.g. '*jal*, instead of the usual classical *mjal*, '*thon* instead of *mthon*. This is a peculiarity of orthography often observed in manuscripts from Khams, or Eastern Tibet, and is due to the nasal pronunciation of the '*a-chuṅ* prefix peculiar to the Khams dialects.[2]

Chag Chos-rje-dpal, born in a Fire-Female-Serpent[3] year (*me-me-sbrul*), or 1197 A. D.,[4] was a nephew of Chag dGra-bcom (1153-1216 A. D.), a disciple of the learned sTeṅs-pa lo-tsā-ba Tshul-khrims-'byuṅ-gnas (1107-1190 A. D.),[5] who had studied in India under the famous Tsa-mi Saṅs-ragys-rgags-pa, a Tibetan Sanskrit scholar who attained the high distinction of being appointed one of the *dvāra-paṇḍitas* of the *Vihāra* of Vikramaśilā, and some of whose Sanskrit compositions are still extant. Chag lo-tsā-ba's father was the the great scholar (*mahā-āchārya*) Dar-ma 'byuṅ-gnas. The lo-tsā-ba's (translator's) birth-place is said to have been the castle Chag-groṅ in Northern lTe'u-ra in Lower gñal (dbUs). An account of Chag-lo-tsā'-ba's life is given by 'Gos lo-tsā-ba gShon-nu-dpal (1392-1481 A. D.) in his chronicle *Deb-there-sṅon-po*.[6] 'Gos lo-tsā-ba must have seen the Chag lo-tsā-ba's *rnam-ihar*, for the short account of the lo-tsā-ba's (translator's) life given by him in his chronicle agrees with the text of the life story (*rnam-ihar*).

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1. Also written Yar-luṅ.
2. See G. Roerich, "The Tibetan Dialect of Lahul, *Journal of the 'Urusvati' Himalayan Research Institute*, Naggar, 1934, p. 98.
3. In the ancient Tibetan chronicles, the years are indicated by the names of animals; the names of elements also were added as prefixes later. Hence this peculiar name of the year. The cycle of years adopted from 1027 A.D. was a sixty year cycle.
4. *Blue Annals* II, p. 1057. Sum-pamkhan-pa's Re'u-mig : 1097 A.D.
5. See his biography in the *Blue Annals*, transl. by G. Reerich, part II, pp. 1052-4.
6. *Blue Annals*, II, pp. 1057-9.

In his early youth Chag lo-tsā-ba stayed with his uncle Chag dGra-bcom, who initiated him into Sanskrit studies and the work of a lo-tsā-ba, or translator. The text especially mentions that he studied the Sanskrit-Tibetan vocabularies included in the bsTan-'gyur (section sNa-tshogs, Nos. 4346 and 4347), which embodied the rules of translating Buddhist texts into Tibetan laid down by the ancient Tibetan translators and approved by a special Tribunal, the so-called bCom-ldan-'das-kyi-riṅ-lugs-kyi-'dun-sa attached to the Royal Palace and established by king Khri-lde-sroṅ-btsan Ral-pa-can (Keśarin) in the 9th century A.D.

After the death of Chag dGra-bcom in 1216 A.D., Chag lo-tsā-ba made preparations for his journey to Nepāla and India. He spent ten years in gTsaṅ visiting famous scholars. In Chag lo-tsā-ba's time the gTsaṅ Province was still the seat of Tibetan learning, maintaining a close contact with Buddhist scholars in Nepāla. About 1226A.D. Chag lo-tsā-ba proceeded to Nepāla, and spent there eight full years. Thus he must have started his journey to India in or about 1234 A.D.

His visit to India falls in the reign of Iltutmīsh (1211-1236 A.D.) of the "Slave" dynasty. Chag lo-tsā-ba witnessed the constant Muslim incursions which followed the conquest of Bihar and Bengal by Ikhtiyār-ud-Dīn Muḥammad between 1193 and 1204-5. Bands of Turushka (Gar-log or Qarluq) soldiers roamed about the country side. Chag lo-tsā-ba describes the defensive measures taken by the inhabitants of Pattalā (Pa-ta of our text) in Tirhut. He found Vajrāsana in Magadha deserted. Chag lo-tsā-ba describes his meeting with the Rājā Buddhasena, whom he calls the ruling Rājā of Magadha who had his residence at Vajrāsana. Buddhasena is known to Tāranātha who adds that the local Sena kings to whom Buddhasena belonged, professed allegiance to their Muslim overlord.[1] At Vajrāsana, Chag lo-tsā-ba found Śrāvakas in control of the temples. The great Vihāra of Vikramaśilā, one of the seats of Tantric learning, was still existing in the time of Chag dGra-bcom, the uncle of the author (1153-1216 A.D.) and of the Kashmir Paṇḍita Śākyaśrībhadra (1145-1225 A.D.), who had come to Magadha in about 1174 A.D. and who had been invited to Tibet by Khro-phulo'tsā-ba in 1203 A. D.[1] When our author Chag-lo-tsā-ba Chos-rje-dpal visited Magadha, there were no traces of it left, the Turushka soldiers having razed it to the ground and thrown the foundation stones into the Gaṅgā. The sack of Vikramaśilā must have taken place about 1199 or 1200 A.D. at the time of the conquest by Ikhtiyār-ud-Dīn Muḥammad. The Vihāra of Odantapurī, which was also destroyed at the time of the conquest, is mentioned only twice as the residence of a Turushka military commander.

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[1] Tāranātha, *Geschichte d. Buddhismus in india*, p. 256.

From the account of Chag lo-tsā-ba it appears that the great Vihāra of Nālandā, though largely deserted and damaged, was still standing in 1235-6, and that scholastic activities continued, notwithstanding the constant perils of the time. At Nālandā Chag-lo-tsā-ba studied with the venerable Paṇḍita Rāhulaśrībhadra and witnessed the arrival of Turushka soldeirs. This Rāhulaśribhadra is mentioned by Tārānātha in his *rGya-gar-chos-'byuṅ*, or "*History of Buddhism in India*"[2], who says that "In the reign of Buddhasena there lived in Nālandā a great Paṇḍita Rāhulaśrībhadra, who had some seventy students."

Chag lo-tsā-ba stayed in Magadha for two full years until about 1236 A.D., and then returned to Tibet via Nepāla. He was persuaded to stay for some time at the monastery of Yaṅ-dog in Maṅ-yul on the border of Nepāla, where he spent some four years. On his return to Tibet (in about 1240-1), Chag-lo-tsā-ba spent some time at the monasteries of Thaṅ-po-che, 'Ju'-phu and 'Phyos in Yar-kluṅs. He spent some years at the great monastery of Sa-skya in gTsaṅ where he was invited by Śar-pa Ye-śes-rgyal-mtshan and the Great Official or dPon-chen Kun-dga'-bzaṅ-po. This dpod-chen Kun-dga'-bzaṅ-pe is well known in Tibetan history. The naṅ-se of Saskya accused him of conspiracy against Dharmarāja 'Phags-pa and a Mongol detachment was sent to arrest him. The dPon-chen was captured in the fort of Bya-rog, and killed in 1281 A.D.[1]

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[1] Tucci, "*Tibetan Painted Scrols,*" II, pp. 335 and 611.

[2] Tāranātha, *ibid*, p. 256.

Khubilal, then an Imperial Prince in command of the Mongol troops in China, and the Dharmarāja 'Phags-pa (Gro-mgon 'Phags-pa, 1235-1280) extended an invitation to Chag-lo-tsā-ba to visit Mongolia and China. Another invitation was sent in 1256 A.D., and Chag lo-tsā-ba Chos-rje-dpal started on the long journey to the North, but had to stay behind for reasons of health. He passed away at the monastery of lTe-u-ra in 1264 A. D.[2] This monastery still exists and is situated not far from the monastery of Dwags-lha-sgam-po in Lho-kha; it is now a small establishment with some ten resident monks, controlled by the dGe-lugs-pa sect. It has a fine collection of bronze and painted images.

In his account of his trip to India, Chag lo-tsā-ba gives a number of Indian words and expressions, and in every case is careful to translate them into Tibetan. Often he does not distinguish between classical Sanskrit and the spoken vernacular, and in doing so, reflects the general attitude of early medieval India that Sanskrit and the spoken vernacular were not considered to be distinct idioms but different aspects or styles of a single speech.[3]

Chag lo-tsā-ba participated in the translation of numerous short texts, *sādhanas*, *vidhis*, etc. included in the bsTan-'gyur. The sDe-dge edition of the bsTan-'gyur contains the following texts :—

1. Kālachakrāvatāra-nāma, Tg.rGyud, 1383. This text Chag lo-tsā-ba translated with the assistance of Paṇḍita Rāhulaśrībhadra, his preceptor at Nālandā.

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[1] Tucci, "Tibetan Painted Scrolls," I, p. 16; II, p. 627.

[2] The *rnam-tham* (life story) states that Chag lo-tsā-ba died in a Wood-Mouse year, i.e. 1264 A.D, At that time the Dharmarāja 'Phags-pa was returning from Mongolia and China to Tibet, and the news of Chag lo-tsā-ba's demise was conveyed to him at 'Dam near Byaṅ gNam-mtsho, the Tengri-nūr of our maps. Sum-pa-mkhan-po places both events in 1265 A.D. a Wood-Ox year. See S. C. Das, "Life of Sum-pa-mkhan-po and his chronology of Tibet", *JASB*, 1889, p. 55.

[3] See Professor Suniti Kumar Chatterji's article "Al-Bīrūnī and Sanskrit "in the "*Al-Bīrūnī Commemoration Volume*", Calcutta, p. 88.

2. Amṛitakaṇikā nāma Ārya-nāmasaṁgītiṭippaṇī, Tg.rGyud, 1395.
3. Śrīdvibhujasaṁvarasādhana, Tg.rGyud, 1436.
4. Svādhiṣhṭhānakramopadeśa-nāma, Tg.rGyud, 1500.
5. Sragdharāstotra, Tg.rGyud, 1691.
6. Karmāntavibhaṅga-nāma, Tg.rGyud, 1811.
7. Raktayamāntakasādhana, Tg.rGyud, 2017.
8. Balividhi, Tg.rGyud, 2610.
9. Raktayamārisādhanavidhi, Tg. rGyud, 2021.
10. Śrīraktayamārisādhana, Tg.rGyud, 2023
11. Śrīraktayamārimaṇḍalavidhi, Tg.rGyud, 2024.
12. Kṛiṣhṇayamāriraktayamāriścha pūjāvidhi, Tg.rGyud, 2028.
13. Raktayamāribalividhi, Tg.rGyud, 2030.
14. Raktayamārisādhana, Tg. rGyud, 2031.
15. Svādhiṣhṭhānakramopadeśa-raktayamāntakābhisamaya, Tg. rGyud, 2032.
16. Vajrayānasthūlāpatti, Tg.rGyud, 2482.
17. Arapacahanasādhana, Tg.rGyud, 2714.
18. Lokeśvarasādhana, Tg.rGyud, 2850.
19. Pañcharakṣāvidhi, Tg.rGyud, 3596.

Vajrāvali-nāma maṇḍalasādhana (upāyikā), Tg.rGyud, 3140.

21. Nishpannayogāvali-nāma, Tg.rGyud, 3141.
22. Jyotirmanjarī-nāma homopāyikā, Tg.rGyud, 3142.
23. Uchchhushma jambhalasādhana-nāma, Tg.rGyud, 3743.
24. Raktayamāriyantratattvanirdeśaka-nāma-sādhana, Tg.-rGyud, 2034. The Tohoku Catalogue gives the name of the translator as Choskyi-bzaṅ-po, but in Cordier's Catalogue, LXXXI, 28, the translation is ascribed to Chag Chos-rje-dpal.
25. Svarodayalagnaphalopadeśa, Tg. rGyud, 4327.

In Cordier's Catalogue the translation of the following texts also is ascribed to Chag Chos-rje-dpal (Dharmasvāmiśrī).

26. Prabhāsodayakrama, Catalogue, XLIII, 99.
27. Śrīchakrasaṁvarābhisamaya-ṭīkā, Catalogue, LXXIII, 58.
28. Prajñālokasādhana, Catalogue, LXXIV, 4.

29. Piṇḍīkramasādhana, Catalogue, LXXXI,1.
30. Yamāntakayantravidhi, Catalogue, LXXXI, 30.

In identifying texts from the Tibetan bKa'-'gyur and bsTan-'gyur Collections quoted in the text of the Life story (*rnam-thar*), I availed myself of the Catalogue of the sDe-dge edition of the bKa'-'gyur and bsTan-'gyur, published by the Tōhoku Imperial University (Sendai, 1934).

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George N. Roerich.

TIBETAN TEXT

Chapter I.

Chag lo-tsā-ba’i rnam-thar ’Ju-ba Chos-dar-gyis mdzad-pa ṅo-mtshar-can yod[1]//

rGya-gar-skad-du/ Gu-ru-bāk-bi-ma-la-ā-ba-li-nā-ma/

Bod-skad-du/ bLa-ma’i gsuṅs dri-ma-med-pa bsgrigs-pa[2] shes-bya-ba/

Chos-kyi-rje Chag lo-tsā-ba’i shabs-kyi-padmo dri-ma-med-pa-la gus-pas phyag-’tshal-lo//

dPal-gyi-mtshan-can dPal-gyi-don-ldan dPal//
bLa-ma’i shabs-rdul gus-pa’i gtsug-gis bsten//
mKhyen-pa’i ye-śes bkra-ba thugs-rje-can//
bLa-mas rtag-par byin-gyis-brlab-tu-gsol//
Chos-sku gdod-nas shi-ba’i phyir//
Dag-pa’i sgyu-ma rgyu-las-skyes//
sToṅ-ñid rten-’brel loṅs-skur byon//
bLa-ma’i shabs-la phyag-’tshal-lo//
bTags-na ma-grub rkyen-las-skye//
Byas daṅ mi-rtag lta-bur gsuṅs//
rTag-chad-mthar-khuṅ-du gsel[3]-mdzad//
sMan-pa’i-rgyal-po-la phyag[**1**]-’tshal//
Nam-mkha’i-mtha’-ṅi dpag-med-pa//
Phyogs-bcu ma-lus bsdud-’dod-ltar//
bLa-ma’i-yon-tan dpag-med kyaṅ//
Phyogs-’ga’ gus-pas bri-bar-bya//

De-yaṅ bLa-ma Chos-rje Chags[4] lo-tsā-ba mtshan Dharma-su-mi-śrī[5] shes-bya-ba/ rGya-gar paṇ-chen bcu-gñis-kyi-yon-tan-mṅa'-ba mkhas-btsun grub-pa brñes-pa spyir rigs-pa'i-gnas-lṅa daṅ/khyad-par-du sṅags daṅ sgra daṅ/ mtshan-ñid-kun-la mkhas-pa-te[1]// sṅon yaṅ mkhas-pa'i-'byuṅ-gnas dbaṅ-po-rno-la lce-bde-ba'i-swa sÑal[2]-gyi-smad lTe'u-ra'i byaṅ-na Chag-groṅ shes-pa mkhar-dkar-po zur-lṅa-pa-can der sku-'khruṅs-so// kho-bo ni Chags[3] lo-tsā-ba dGra-bcom[4] shes-pa rGya-gar rDo-rje-gdan-du bsṅugs[5]-pa/ Ma-hā-bo-dhi Byaṅ-chub-chen-po-la maṇḍal daṅ mchod-pa-rnam-lṅa maṅ-du phul-nas me-tog-gi-'phreṅ-ba maṅ-po gtor-bas Byaṅ-chub-chen-po'i sñan-gñis-la mdzes-par-chags-pas dkon-gñer-la-sogs-pa-thams-cad ya-mtshan skyes/ Na-len-trar bDe-mchog-gi-lha-khaṅ rten-gyi-druṅ-du bsgrub-pas **[2a]** bDe-mchog shal-gzigs-pa'i mkhas-btsun grub-pa brñes-pa bsgrub-pa-la brtson-pa dPal dGra-can-gyi-mkhan-rgyud-'dzin-pa de ni mkhan-pa'o// mes-po-ni mes bla-ma can-po[6] bKra-śis-dga' shes-pa theg-pa che-chuṅ sṅags mdo-sde thams-cad-la mkhas-śiṅ khyad-par-du yo-ga'i-'grel-chen-rnams-la mkhas-pas dPal-mchog-gi-thig-rtsa-tsa-tshon-na'aṅ mdzad/ mchog-ldan lhamo Re-ma-ti daṅ/ dKar-mo ñi-zla-phreṅ-can bran-bshin-du 'khol-ba'o// yab ni slob-dpon chen-po Dar-ma-'byuṅ-gnas shes-pa Jo-bo bzaṅ-ba bDe-mchog-lhan-skyes daṅ/ Phyag-na-rdo-rje'i bsgrub-pa-po gyon-ñam-bshag daṅ/ gyas phreṅ-ba rtag-par thogs-pa gsuṅ-dbyaṅs sñan-pa sñiṅ ma-'gyer-ba shig-go// Chos-rje-ñid-kyi-shal-nas pha jo'i gyer-ma dbyaṅs sñan-po de da-duṅ yid-la lcags gsuṅs// yum Chos-'bum-gyi lhum-su Chos-rje shugs-pa'i-dus-su yum-gyi chags-sdaṅ-kun-'bral sñiṅ-rje chen-por gyur-nas bdog-pa thams-cad 'dzin-chags-med-par ga-tho-ma-thor su-tho-thod-la byin-pas **[2b]** Chos-'bum sño-'dug-go shes grags-so//

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[1] The usual form at the end of a title is bshugs-so.

[2] bsgrigs-pa here renders the Sanskrit *ā*vali. In the Tibetan-Sanskrit Dictionary of Tshe-riṅ dbaṅ-rgyal (publ. by J. Bacot, Paris, 1930) translates the Sanskrit *grantha, grathita*.

[3] Read : sel.

[4] Read : Chag.

[5] Read : Dharmasvāmiśrī. Tibetan: Chos-rje-dpal. In the colophons of the bsTan-’gyur, Chos-rje-dpal is often called dPal-gyi- mtha’-can (“whose name ends in dPal)”, hence the dPal-gyi mtshan-can of our text.

sku-bltams-pa'i dus-su ltas bzaṅ-po tshor-ba du-ma byuṅ/

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1. Read: ste.
2. gÑal.
3. Read: Chag.
4. dGra-bcom, 1153-1216.
5. Read: mṅags-'dug-pa.
6. Read: chen-po.

na--zal-ras-kyi-aṅ-ga-rag gsol-ba de-la de-nas lha’i-bu-gñis me-tog-gi-char daṅ bdud-rtsi’i-rgyun ’bebs-śiṅ klu’i-rgyal-po-gñis-kyis gdan-khri ’bul-ba-byuṅ-ṅo// lTe’u-ra’i-rgyud-ris-la yaṅ de-ltar bris-brda’o// de-ltar ’gro-don-la byon bla-ma’i sku// ha-caṅ che-ba-ma-yin-la// ha-caṅ chuṅ-ba’aṅ ma-yin-la// bshugs-na gzi-brjid-che-ba-la// bsheṅs-na phyogs-kun mdzes-pa’o// khyad-par-du yaṅ dbu daṅ tshems// spyan yan de-lta mi-la med// sde-snod-chos char-’bebs-pa’i-tshe// gdul bya’i gti-mug sel-ba’i gsuṅ// de-lta’i-gsuṅ yaṅ mi-la med// de-yaṅ ’phags-pa kLu-sgrub-kyi-shal-sṅa-nas// tshig-ni bden-la ’jam-po-dag// yun-riṅ-dus-su brjod-pa-yi// mi-yi-dbaṅ-p ljags yaṅs-śiṅ// tshaṅs-pa-yi-ni dbyaṅs-sñan ’gyur// lhag-par gus daṅ kur-ti[2] dag// ji-ltar rigs-par rjes-’jug-pas// tshems-ni śin-tu dkar-ba [**3a**] daṅ// mdog-ldan mñam-pa’i-tshems-su ’gyur// bden daṅ phra-ma-med-pa-yi// tshig-ni yun-riṅs goms-pa-yis// dpal-ldan tshems-ni bshi-cu-tham// mñam par-thag kyaṅ bzaṅ-bar-’gyur// chags daṅ sdaṅ daṅ rmoṅs med-ciṅ// byams-pas sems-can bltas-pa-yis// spyan-ni bkrag-can mthon-’thiṅ-la[3]// rdzi-ma ba-yi lta-bur’gyur// bzod-pas mdaṅs-ldan dge-bas brjid// bsam-gtan-gyis shi-blo-yisgrol/ shes-bya-ba’i rgyu-mthun-pa-las ’khruṅs-pa/ ljags yaṅs-śiṅ bde-ba Tshaṅs-pa’i dbyaṅs--daṅ-ldan-pa/ tshem[4] dkar-shiṅ tshad-mñam-pa/ thags-bzaṅ-ba graṅs bshi-bcu-tshaṅ-ba spyan-mthon-’thiṅ[5] dkar-nag phye-la/ spyan-rdzi bstug-pa[6] shal-mdaṅs-daṅ-ldan-shiṅ gzi-brjid che-ba shig-go/ dguṅ-la bdun-pa bshes-nas klog daṅ rGya-yig daṅ/ Bod-yig daṅ/ bi-warta rnam-par-bsgyur-ba daṅ bka-’bcad-bris-thig bslabs/ byis-pa’i-dus-nas stan-khrims-lṅa-pa’i-dge-bsñen mdzad/ dguṅ-lo bcu-gcig-nas [**3b**] ñi-śu-rtsa-gcig-gi-bar-du Chag lo-tsā-ba/ goṅ-ma dGra-bcom-gyi shabs-druṅ ma-bral-bar bsten bDe-mchog-gi-dbaṅ thob/ sṅags mtshan-ñid gshuṅ gdams-ṅag maṅ-po shus/

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1. Read: bza’.
2. Read: bkur-sti.
3. Read: mthon-mthiṅ.
4. Read: tshems.
5. Read: mthon-mthiṅ.
6. Read: stug-pa.

sems-bskyed-kyi-bka'- lṅa shus-so/ spyir lo bcu-bdun-lon-nas bshi-bcu-rtsa-lṅa'i-bar-du snag-sñug-daṅ-mi-bral-ba'i dam-bca'-byas shes bla-ma-ñid 'Ju-phur gsuṅs-so/ dguṅ-lo bcu-bshi bco-lṅa'i-dus-su lTe'u-ra'i bKra-śis-lhun-por sku-mtshams bcad-nas khro-bo'i-rgyal-po Mi-gyo sṅon-po pus-brtsugs-kyi-bsñen-po 'bum-tsho- ñi-śu-rtsa-drug skyal-pas thugs-dam-lha'-i-shal-gzigs de-yaṅ gshan-las gsaṅ-te[1] slob-dpon Don-shags-la gsuṅs-pas yid-ma-ches-par phyis Chos-rje rGya-gar-du gshud-tshe Don-shags-pa na-re da rGya-gar-nas mi-ldog// srog-gi bar-chad yoṅ yaṅ yi-dam-lha'i-shal-mthoṅ gsuṅ te[2] bar-chad yin zer skad-pa-la dus-phyis Chos-rje rDo-rje-gdan-nas bar-chad-med-par byon/ dgoṅs-pa'i don-thams-cad grub-nas lTe'u-rar phebs-pa'i-dus-su Don-shags-pa [**4a**] de yid-ches-dad-gus gshan-las che'o// bla-ma 'di grub-thob yin-par-'dug-pa-la na-niṅ ṅa'i rmi-lam-na lTe'u-ra'i nub-phyogs rGya-tsha'i-ri'i-steṅ-nas ñi-ma śar-bas mñal-sa[3] thams-cad 'od-kyis kheṅs-pa'i rmi-lam byuṅ/ Chos-rje-pa 'byoṅ-pa'i-ltas bzaṅ-po yin-par-'dug gsuṅ-nas śin-tu gus-pa-che skad-do// dguṅ lo ñi-śu'i-dus-su Chos-rje-goṅ-ma'i shal-nas ñid rGya-gar-du gshud-dgos/ de-la Bi-warta-ni śes-zin/ mṅon-pa śes-dgos-pas slob-śig/ Bal-po'i gnas-po bha-ro Haṅ-thuṅ-ba-la gyis-śig/ de-kun ṅa'i gnas-po yin-no/ paṇḍita-rnams-la chos-shu-tshad-la dus-mñam-du shus-śig/ phyis shus-na sṅa-ma mi……ñes-pa 'oṅ-ṅo/ nus-na rGya-gar rDo-rje-gdan-du gshud/ rGya-gar-gyi-chu 'thuṅ-ba-tsam-gyis kyaṅ 'oṅ-ṅo/ sgra-bzaṅ-la lce-bde-bar-'gro gsuṅ-ba'i gsuṅ-chem gnaṅ-nas der Chos-rje-goṅ-ma rGya-gar rDo-rje-gdan-du gtugs-pas Śākyaśrī daṅ [**4b**] Buddhaśrī daṅ/ Ratnaśrī-la-sogs-pa'i lo-tsā-ba mdzad-ciṅ thugs-zin-pa/ dPyal- lo-tsā-ba Chos-kyi-bzaṅ-po daṅ rGya-gar-du dus-mtshuṅs-pa'i grogs-po-dam-pa bDe-mchog-gi grub-pa brñes-pa de dguṅ-lo drug-bcu-rtsa-bshi-la sku-gśegs-so// de-nas de'i lo-raṅ-la Chos-rje rGya-gar rDo-rje-gdan ma-mthoṅ-bar-du Bod-du mi-bzlog-pa'i dam-bca'-

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1. Read: ste.
2. Read: ste.
3. Read: ñal-sa.

mdzad/ lTe'u-ra'i śar-gyi sgo'i-them-pa-la shabs gtab-nas rDo-rje-gdan ma-mthoṅ-bar-du bzlog-ri'i-dbu-sñuṅ-bshes-nas shaṅ-po tshad-ma daṅ 'dul-ba śes-pa'i dge-bśes-cig-gis shabs-thogs-mdzad-nas byon-rtsa-du bla-mas Sa-skya lo-tsā-ba daṅ/ Khro-bu lo-tsā-ba daṅ/ Ñaṅ-stod lo-tsā-ba daṅ/ byaṅ-chub-sems-dpa' sNar-thaṅ-pa Gro-chen-po-la-sogs-pa mkhas-btsun-maṅ-po-la chos maṅ-du gsan/ bla-ma chen-po Guṅ-thaṅ-pa Lha-btsun-la lhag-par chos maṅ-du gsan-te mṄon-pa-kun-las-btus mkhas-par-bslabs Chos-rje'i thugs-nas gsuṅ-ba'i dpe-cha [5a] lag-'thil[2]-tsam-yaṅ ma-dgos-par-gda'// 'Phags-skor rṄogs[3]-lugs kyaṅ der gsan-no// de-ltar gTsaṅ-du lo bcu bshugs-so// bla-ma Chos-rje Chag lo-tsā-ba Bod-du sku-'khruṅs-pa'i le'u-ste-*daṅ-pa'o*//

Chapter II.

De-nas Bal-yul-du gnas-po'i-khaṅ-par byon-pas thag-riṅ-po-nas byon-pas sñel[4]-gso dgos zer/ sña-dro phyi-rol-du byon-pas thugs-skyo/ phyi-dro sraṅ-mdor byon-pas kyaṅ thugs-skyo-nas bla-ma 'jal-bar[5] myur-du riṅs-nas gnas-po'i-gam-du byon-nas ṅa 'gro gsuṅs-pas 'o-na gshud zer/ de-nas 'Phags-pa Śiṅ-kun-du bla-ma Ratnarakṣita Rin-chen-'tsho'i spyan-sṅar byon-nas dril-bu legs-pa gcig bla-ma-de-la phul/ badzra-ghaṇṭa pha-la pha-la gsuṅ/ Chos-rje'i-thugs-la dril-bu gcig phul-ba-la rdo-rje dril-bu bzaṅ gsun-ba ci-tsug yin sñam-tsa-nas Lho-Bal-na dril-bu'i-mgo-la-rdo-rje-yod-pa-de-la rdo-rje-dril-bu zer-bar-'dug/ dril-bu-mgo-med-pa [5b] rta'am glaṅ-po'i-ske-la-btags-pa-de-la dril-bu zer-bar-'dug/ bla-ma-de-la-dril-bu de phul-bas de'i mthoṅ-chos da-lta dril-bu sum-rgya[6]-tsam yod-pa 'di byuṅ gsuṅs/ de-na Bod-kyi mi-kham-pa'i dge-bśes sTon-grags-la-sogs-pa drug dbaṅ-shu-bar-'dug-pa-la rGya-skad-śes-pa mi-'dug-nas der lo-tsā-ba mdzad-nas bDe-mchog-lha-bcu-gsum-ma'i-dbaṅ-la-sogs-pa lṅa thob/ ṅa khoṅ-la drin-che ṅa-la'aṅ khoṅ drin-che gsuṅs 'Phags-pa Śiṅ-kun-na

[1] Read: phu.
[2] Read: mthil.
[3] Read: rṄog.
[4] Read: mñel.
[5] Read: mjal.
[6] Read: brgya.

chos-bshi[1] yod / de'i-tshe bla-ma Ratnarakṣita rten 'ga' bsheṅs-nas rab-gnas-byed-pa'i sa-chog-mdzad-khar-'dug-pa-la sleb-pas[2] mñes-nas Bho-ta a-ti-pha-la[3] /Bod ṅo-mtshar-che ñid-lta-bu Bod-du skye-bar-'dug gsuṅs-so / yaṅ paṇḍita chen-po Re-wendra-de-wa[4] Ñi-ma'i-dbaṅ-po'i-lha mṅon-par-śes-pa-mṅa'-ba'i dge-bsñen de-la 'Phags-skor daṅ rDo-rje-'phreṅ-ba-la-sogs-pa'i **[6a]** chos maṅ-du- shus / mdo-rgyud rtogs-pa-bsdus-pa tshar gsum gsan-pas de-tsam mi-dgos gsuṅs yaṅ shus-te gsan-pas mñes-te / ba-hu-ta-satwa-arthi[5] sems-can maṅ-po'i don 'oṅ gsuṅ-ṅo gsuṅ / Bal-yud-na 'Phags-pa Bu-kham-gi-gtsug-lag-khaṅ-na sPyan-ras-gzigs-kyi sku śiṅ-tsan-dan-la raṅ-byon / byis-pa-lo-lṅa-lon-pa-tsam-gcig-la sku-mdog dmar-por bshugs / 'Phags-pa Bu-kham de rGya-gar-na grags-che / Bod-na 'Phags-pa Śiṅ-kun grags-che / 'Phags-pa Bu-kham de ston-zla 'briṅ-po'i tshes-brgyad-la phyi-rol-du spyan-draṅs-nas mchod-pas ltad-mo chen-po 'oṅ / yul-mi spy'i-mchod-pa-byas-nas bye-brag-tu rgyal-po daṅ / bha-ro daṅ kun-gyis raṅ-raṅ-gi khaṅ-par spyan-draṅs-te mchod-pa-byed / sho daṅ 'o-ma daṅ sbraṅ daṅ sbraṅ-rtsi daṅ / ka-ra daṅ lṅa-la phyis bdud-rtsi-lṅa zer-te de-dag-gis spyi-bo-nas blug[5]-te sku-khrus-gsol-nas khrus-chu shus-pas khrus-shu daṅ bza' bgra-ka-'oṅ /de-ltar zla-ba phyed-du mchod-pas **[6b]** mtshal śas-che-ba'i rtsi-dmar-po-yod-pa-de saṅs-kyi byi-nas med-par-'gro / de-nas zla-ba phyi-ma'i-tshe-bdun-gyi ñin-bar haṅ-du[7] zer-ba sṅags-pa gshon-pa-rnams-kyis bsil-yab-la-sogs daṅ rol-mo maṅ-po thogs-te lha-khaṅ-du spyan-draṅs-te ltad-mo maṅ-po 'oṅ / tshes-brgyad-kyi ñin-bar rtsi-dmar-po gsar-du gsol-bar-'dug gsuṅ // dbU-ma rin-chen 'phreṅ-ba'i le'u gsum-par sñiṅ-po-lṅa-rnams sbyin-pa daṅ shes-par de gsuṅ-ṅo // yaṅ Bal-yul-na Thaṁ bi-ha-ra[8] Ka-pa'i gtsug-lag-khaṅ-ṅam Goṅ-gi-lha-khaṅ zer / de-ni mchod-rten-gcig-la nub-re-bshin 'od-

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[1] Read: chos-gshi.
[2] Read: bslebs-
[3] a-ti-pha-la <*atibhalā
[4] Ravīndradeva.
[5] bahusattvārthī.
[6] Read: blugs-.
[7] haṅ-du <n. pr.
[8] Vihāra.

'bar-ba Jo-bo-rjes gzigs-nas de-na ci yod kun-la dris-pas śes-pa-ma-byuṅ-ba-la rgan-mo-gcig na-re Saṅs-rgyas 'Od-bsruṅs-kyis dkyil-'khor bsheṅs-pa'i rdul-tshon yod-pa-yin-nam shes zer-bas des shabs-tog-tu Jo-bos lha-khaṅ bsheṅs-pa-te[1] mchod-rten de'i mdun-na Śākya-thub-pa'i gser-sku bsheṅs-pa-gcig yod/ de-la Jo-bo Mi-'jig-pa-sbyin-pa zer/rGya-gar-ba gnas de-la [**7a**] Dharma- dhā-tu-bi-ha-ra[2] Chos-kyi-dbyiṅs-kyi-gtsug-lag-khaṅ zer-ro// de-na gser-sraṅ brgyad-bcu 'jen[3]-la btags-pa' i-khri rgyan-rnam-bshi-zaṅ[4]-la 'phul[5]-ma-byas-pa/ gser-byugs-pa mu-tig-gis-brgyan-pa yod-pa/ de blaṅs-nas mchos-[6] 'dzugs-pa'i-mis bla-ma bshugs-su-gsol-ba bkur-sti yin/ de-nas da-lta-bar chos-tshugs-bzaṅ-ṅo / Chos-rjes der ma-bshugs 'Phags-pa Śiṅ-kun-na chos-gshi yod-pas der bshugs gsuṅ/ Rin-chen-phreṅ-bar dam-pa'i-chos daṅ chos-sgra-la/ khyod-kyi bkur-sti mchog daṅ ni shes-pa de gsuṅ-ṅo// yaṅ bla-ma'i-shal-nas sṅags-pa'i bu-tsha yin-pas mthu'i-rigs-rnams dgos sñam-nas ma-lo-pa-tra shes-bya-ba-la-sogs-pa ṅan-sṅags śog-deb-lṅa-tsam bris-te phyis stoṅ-der-soṅ/ de-tsa-na sde-snod maṅ-po mñan-yod-pa-yin-te/ ṅan-sṅags-kyi dgos-pa-med sñam-pa ma-byuṅ/ bla-ma Rawendra'i[7]-spyan-sṅar phyin-pas de-tsho-dgos-pa-med-par soṅ bla-ma de drin-che ṅan-sṅags-rig phyis med-par-byas gsuṅ/ [**7b**] Bal-yul-du lo-ril-po brgyad bshugs-so// De'-i-dus-su rGya-gar-na'aṅ sgra-la-mkhas-pa med-de 'oṅ sñam-pa'i gdogs-yod gsuṅs/ bLa-ma Chos-rje Chags[8] lo-tsā-bas Bal-yul-du byon-pa'i le'u-te[9]-*gñis-pa'o*//

Chapter III

De-nas rGya-gar-du bshud-pa-la- bla-ma gTsaṅ-pa Gye-re-ma[10] daṅ bla-ma Re-wandre[11]-gñis ma-gtogs-pa Khro-pu[12]-pa daṅ Sa-skya-pa-la-sogs-pa-thams-cad-kyis sku-tshe'i-bar-chad-'oṅ mi-bshud-par-shu gsuṅ/ Gye-re-ba'i-shal-nas rGya-gar-du byon yaṅ bar-chad mi-'oṅ gsuṅ/ Re-wendra'i[1]-shal-nas khyod rGya-gar-du byon yaṅ bar-chad-mi-yoṅ 'o-skol pha-bad[2] 'jal[3]-'oṅ gsuṅ-pa de-ka-ltar byuṅ/ bla-ma-de-gñis-la mṅon-śes-mṅa'-bar-'dug gsuṅ-ṅo/

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[1] Read: ste.
[2] Dharmadhātu-vihāra.
[3] Read: rjen.
[4] Read: bzaṅ.
[5] Read: phul.
[6] Read: chos.
[7] Ravīndra.
[8] Read: Chag.
[9] Read: ste.
[10] Read: Gye-re-ba.
[11] Ravīndra.
[12] Read: phu.

gYog-gi-shaṅ-po de Bal-yul-du groṅs de-nas shabs-thogs-pa-med-par byon-te/ dbUs-nas rGya-gar bskor yaṅ gyog-med-ciṅ rtsod-dus mi-rgod maṅ yaṅ lam-du raṅ nam-yaṅ chom-pos bcom-pa ma-mchis-pa de'aṅ mkhan-po Chos-rje chen-po'i drin shes yi-ge'aṅ [8a] mdzad-do/ Bal-po-nas rGya-gar-du bshud-pa-la draṅ- sroṅ-gi-ri U-śi-ra shes-pa rtse-mthon-nam mgo-po-che zer-ba sogs ri-gsum yod/ deṅ-saṅ Bal-po'i skad-lab-pa'i-sa-nas byon-pas rGya-gar-ba'i skad-lab-pa'i-sar sleb[1] gsuṅ/ sleb-pa'i-sa-na Ti-ra-hu-ti shes-pa'i yul-khams yod/ de'i dkyus-thag-la zla-ba gsum/ dkyus-thuṅ-śos-la'aṅ ñin-lam ñi-śu yod/ de-nas phar grogs-po Khams-pa lDan-ma Tshul-Khrims seṅ-ge bya-ba-daṅ-gñis-kyis byon-pas rigs--ṅan mos bsdas-pas Chos-rjes bros-pas thar/ Tshul-khrims seṅ-ge mo-gcig-gis lag-pa'aṅ bcag-go de-dus-na bslab-pa gtsaṅ gñen-po-che-ba yin-pa-la/ phyis bslab-pa 'chal-pas kho śi/ rā-ga-ni-śri-ta zer-te 'dod-chags-bsten-pa de Bod-kyi byas-na rGya-gar-gyi-tshad-pa 'phog 'chi-ba-yin/ rā-ga-a-ni-śri-ta 'dod-chags-mi-bsten-pa bslab-pa gtsaṅ-seṅ-ṅe-byas-pas ṅa ma-śi gsuṅ/ Ti-ra-hu-ti-na lam-nas-mthoṅ-ba'i-lho-nub-mtshams-śig-na bu-ram-śiṅ-gi [8b] nags-tshal sṅo-thib-se-ba yod gshan-pas sṅo/ bu-ram de-nas 'oṅ gsuṅ/ yul de ni groṅ-khyer Pa-ta bya-ba mi-khyim 'bum-tsho drug yod-pa/ lcags-ri bdun-gyis skor-ba/ lcags-ris mtho-ba-la Bod-kyi-mkhar-tsam-pa de'i-phyi-rol-du chu daṅ śiṅ-la-sogs-pa'i 'obs ñi-śu-rtsa-gcig-gis-bskor-ba'i-dbus-na rgyal-po'i-pho braṅ yod/ de-la sgo-mo che-ba bcu-gcig yod/ śar-nub-lho-na gsum-gsum/ byaṅ-na gñis/ byaṅ-gi-gñis-po ma-mthoṅ gshan-

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1. Ravīndra.
2. Read: pha-spad.
3. Read: mjal.
4. Read: bslebs.

rnams-la sgo-mdun-na zam-pa yod zam-pa'i-phyi-rol-na go-mtshon-mdun-na-bshag-pa'i mi-mda'-'phen-pa bcu-lhag re-re yod/ zon-byed-pa 'dra de-la Tu-ru-ska Gar-log-zer-ba'i dmag-gis lo-skor-gcig-tu dmag-draṅs kyaṅ ma-phebs skad/ de-na ral-skor-śes-pa'i-mi gsum yaṅ yod skad /glaṅ-po-che-mo-gcig yaṅ rgyal-po de-la yod gsuṅ /de-na phar zla- bo Bal-yul-nas pha'i-rus-bu chu-bo Gaṅgā-la skyel-ba des **[9a]** pha'i -sdig-sgrib dag-par-'dod-pa mu-stegs-pa'i-lugs pha'i-rus-bu chu-bo Gaṅgā-la skyel-ba'i-mi yin zer-nas ya-mtshan-par-byed-pas de-'dra sum-brgya-tsam daṅ/ rDo-rje-gdan-du 'gro-ba bcu-drug daṅ bsdebs-nas byon groṅ-khyer Pa-ta der Chos-rje daṅ mi bshis rgyags-'tshol-du-byon-bag-tsam-gcig mgor[1]-nas byon-pas lam-na zla'o-rnams ṅal-por-bcugs-pa-soṅ-nas mi-'dug chu-gcig-la gñan[2]-pa-gcig- gis gru-gtoṅ-du ma-ñan-pas kyaṅ lan Chos-rje-ba mi bshis chu brgod-pa-daṅ mun-sros-par-gyur lam-na sñug-ma maṅ-po yod-pas gri-ldob-khyer-te-bcag-nas me-sgron re-re thogs-nas byon-pa-la Chos-rje'i shabs-la tsha-tam-pa-cig byuṅ tur-gyis bton-pas sñug-ma'i-tshal-pa-cig zug-nas shabs-las spags[3]-pa lag-'thil[4]-tsam-cig lhogs-'dug khrag maṅ-po śor gsuṅ /d e-ltar gyur kyaṅ sñug-me-sgron phyag-tu bsnams-nas groṅ-du zla'o-rnams dris-shiṅ byon/ **[9b]** gcig-nas-gcig-gtu byon yaṅ gcig-nas-gcig-tu byon-pas nam-phyed-tsa-na zla'o-rnams sñed[5]-do/ la-la gñid-du-soṅ-ba-byas la-la gñid-ma-byuṅ-bar sdug-mṅal-nas 'dug gsuṅ/ de'i-saṅ de Chos-rjes chags cig 'tshol-ba'i 'gron-po sum-brya-po de 'gro-stabs-chag gsuṅ/ de'i-gsaṅ[6] de-nas byon-te ñin-lam maṅ-po soṅ-ba'i-bar lan-cig/ kha-saṅ ma-hes mi gsum bsad-de de-riṅ 'gro-ma-nus zer-ba-cig-la grogs-po sum-brgya-daṅ-bcas-ste Chos-rje-ñid daṅ grogs-po-dam-pa-gñis daṅ gsum-pos sṅon-la yaṅ ma-byon/ phyi-la yaṅ ma-lus-par dbus-na yar-byon-pa-la grogs-po-sṅa-ma-rnams rdul tsa-re-thig-gis bros-nas byuṅ kha-saṅ mi gsum gsod-pa'i-ma-he de byuṅ-te[7] kha-dog

1. Read: 'gor.
2. Read: mñan.
3. Read: pags.
4. Read: mthil.
5. Read: rñed.
6. Read: saṅ.
7. Read: ste.

nag-pa/ kha-rlaṅs che-ba/ rmig-pas sa rdul-ba/ rgyaṅ-nas kyaṅ ra gyob-ciṅ brduṅ-staṅs 'jigs-su-ruṅ-ba-rnams ston-pa/ sbo'i spu-yan-pa-riṅ-po sa-la slebs-pas gru-bshir sṅon-[1]te rgyaṅ-nas blta-ba-la char-ba gdoṅ-la bzed-pa 'dra-ba [**10a**] / ma-he'i Bod-skad-du gyag-rgod ces-par bsgyur ram gshan skad dod-med gsuṅ/ der de-' dra'i ma-hes ñen-te 'jigs-pa chen-po byuṅ kyaṅ Chos-rjes lam-bsruṅs-mdzad-pas gsod-du-ma-byuṅ kho-raṅ nags-khrod gol-bar-soṅ gsuṅ/ de-ltar ñin-lam dgu-bcu mu-stegs-kyi-gyal khams Ti-ra-hu-ti-la byon-pa'i-le'u-te[1]-gsum-pa' o // //

Chapter IV

De-nas Yaṅs-pa-can-gyi groṅ-med-pa'i-mtha'-'khob ñin-lam drug yod / Draṅ-sroṅ-gi-ri U-śrir-shes-pa rTse-mthon nam mGo-bo-che zer-ba yod de-kun-tu śi-skyid-kyi-jag-pa 'oṅ de-ma-gtogs-pa groṅ-du sleb-tsam-yod / ijoṅs Yaṅs-pa-can-shes-bya-ba dkyus-thuṅ-śos-la ñin-lam brgyad / dkyus-riṅ-śos-la ñin-lam ñi-śu-yod-pa-shig-go / de-na 'Phags-ma sGrol-ma rdo-la-raṅ-byon-bsheṅs-sku dbu-gyon-du--skyog-ge-ba shabs-gyon-mñam-pa'i-rkaṅ-stabs-la gyas-pa-logs-su-bstan-pa-can phyag-gyas mchog-sbyin gyon dkon-mchog-gsum-mtshon-gyi-sor-mos thugs-kar-brgyan-pa [**10b**] de'i shal mthoṅ-ba-tsam-gyis bar-chad-sel-ba'i byin-rlabs śin-tu-che-ba gcig bshugs / Yaṅs-pa-can-gyi-groṅ-khyer chen-por byon-pa-na de'i mi-kun śin-tu grel-[2]bar-'dug-te[4] Gar-log-gi-dmag 'ur-che-bas rṅaṅs[4] -śiṅ skrags-par-brda skad / de-nub Chos-rje lo-tsā-bas gzigs-lam-du rDo-rje-gdan-gyi ji-lta-ba gzigs-śiṅ Chos-rje lo-tsā-ba goṅ-ma daṅ' 'jal[6]-nas gsuṅ-gleṅ yaṅ mdzad-do // de-skad-du' aṅ Chos-rje-ñid-kyis-mdzad-pa'i- bla-ma'i-sku-drin-dran-pa'i-tshigs-bcad anu-pra- śa-la[7] rjes-su skyaṅs[8]-pa'i-rgyan-shes-pa-las / lam-grogs bgrod-pa maṅ kyaṅ Gar-log daṅ / nags-kyi-ma-hes ñen yaṅ rnam-'phrul-gyis / rDo-rje-gdan mthoṅ gegs-su-ma-gyur-

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1. Read: mṅon.
2. Read: ste.
3. Read: brel.
4. Read: ste.
5. Read: dṅaṅs.
6. Read: mjal.
7. <anupraśna(?).
8. bskyaṅs.

pa / de yaṅ mkhan-po Chos-rje chen-po' i drin shes-pa de'i don ji-ltar lags shus-pas / de-la ma-hes ñen-pa goṅ-du Ti-ra-hu-ti'i-skabs-su bśad-zin-to // rnam--phrul-gyi[1] rDo-rje-gdan mthoṅ gsuṅ-ba ji-ltar lags /śes Thaṅ-po-che'i [**11a**] -dgon-pa-chen-por ston-chos-gsuṅ-dus-su bla-braṅ thog-khar shus-pas de khyod-kyis bris sam gsuṅ lo-lṅa'i-goṅ-du lTe'u-rar bris-lags shus-pas de'i don ' di yin gsuṅ / Yaṅs-pa-can-du slebs-pa-na mi-thams-cad Gar-log-gis 'jigs-pas tho-raṅs bros-pas nam-la bros-po-byed ṅa'i zla' o 'gron-po zer-ba / lam-la-'gro-ba-gsum-brgya-yod-pa-rnams kyaṅ 'gros-par-' dug-pa-la ṅa'i rmi-lam-na rDo-rje-gdan-du phyin-pas Chos-rje goṅ-ma byon-pas phyag-mkhar-gyis lha-khaṅ-gi-sgo-rnams phye-nas bu khyod 'di-rnams legs-par-gzigs-śig/ 'jigs-mi-dgos-kyi 'di-na yar-la-byon-cig gsuṅ-ba-yin / de-nas gñid-bsad-nas sñiṅ-la ñams-dga'-bar-byuṅ gsuṅ / de-nas tho-raṅ[2] de ljoṅs Yaṅs-pa-can-gyi mi-thams-cad bros ṅas ma-bros-pas zla'o gcig na-re 'o-na ṅa yaṅ bsdod[3] zer yaṅ cig[4]-gis bsdad / ṅed-gsum-gyi[5] bsdad-pas de-nas 'gron-po-gcig-gis[6] bsdad-do / ñi-ma śar-nas sgo-mdun [**11b**] -du byon-pa-na yon-bdag-mo gcig yas-na byuṅ-te[7] 'gron-po-kun gtam-sñan zlas--su-yod-do shes zer-te dmag rGya-gar-nub-phyogs-la soṅ-ṅo zer / der thams-cad dga'--tshor chen-po byuṅ-te[6] mi-kha-cig na-re bud-med de lha-mo sGrol-ma raṅ yin zer-nas dga'-byuṅ gsuṅ-nas Chcs-rje-ñid bshad-do // Yaṅs-pa-can-du rDo-rje-gdan gzim-lam-du gzigs-pa 'i-le 'u-ste-bshi-pa'o //

Chapter V

De-nas Yaṅs-pa-can-gyi-mtha'-nas rDo-rje-gdan-du lhor ñin-lam brgyad yod chu-bo Gaṅgā yod / de-ni nub-nas śar-du 'bab-pa shog-pa-sṅa-mo-nas gru-la phyin kyaṅ pha-rol-du dgoṅs-mo-las mi-sleb-pa gru-sgam-bu- 'dra-ba-gñis-pa-de-pa thag-gis bciṅs-pa 'i-naṅ-du mi sum-brgya-tsam śoṅ-ba-yod /

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[1] Read: -gyis.
[2] Read: raṅs.
[3] Read: bsdad.
[4] Read : gcig.
[5] Omit- gyi.
[6] Omit: gis.
[7] Read: ste.
[8] Read: ste.

chu-bo de'i-naṅ-nas chu-srin nakra shes-pa gyag-tsam-gcig byuṅ-na res- 'ga' gru sdib-tu 'jug-te[1] res- 'ga' gru 'i-naṅ-nas mi bzuṅ-nas khar [**12a**] 'khyer-'gro-bas śin-tu 'jig-pa che'o// Gaṅgā' i pha-rol-na yul Ma-ga-dha yod-de / Bod-skad-du dbus-gyur-'chaṅ madhya dbus ga-ti gyur-pa dh[2]-ra-ya-ti 'chaṅ-ba'o yul de-ni rDo-rje-gdan-nas phyogs bshir dpag-tshad drug-cu drug-cu 'i naṅ-ni dbus-kyi sa 'o de-ni sa'i-chas-phyes-pa'i-dbus yin-no bstan-pas phye-ba'i-dbus-ni thos-bsam-bsgom-gsum gar yod-pa ni dbus / med-pa ni mtha'-'khob yin-no gsuṅs-so // Ma-ga-dha' i bye-brag dakṣi-na-ra[3] shes-pa lho-phyogs-kyi-rgyud ces-pa-na Badzrā-sa-na[4] rDo-rje-gdan yod / Bya-rgod-phuṅ-po 'i-ri daṅ / Na-lendra[5] daṅ / rGyal-po'i-khab daṅ / 'Od-ma 'i-tshal yod / Bi-kra-ma-śi-la Chos-rje goṅ-ma'i druṅ daṅ Kha-che paṇ-chen-gyi-dus-na yod-pa-na Chos-rje byon-pa-na Gar-log-gis rmaṅs-rdo 'aṅ bton-te chu-bo Gaṅ-ga[6]--la kyur[7]-nas mi-'dug gsuṅ / bla-ma Chos-rje' i rDo-rje-gdan[8] dus-su mi-gcig kyaṅ mi- 'dug-pa-la grogs-btsun-pa bshi yod-pa 'i rgyus [**12b**] -can / gcig na-re ma-legs Gar-log-gis ñen-nas bros-pa-yin zer Byaṅ-chub-chen-po' i-sku de 'i sgo so-phag-gis legs-par-brtsegs shal-shal-byas de 'i-tsar[9] sku-cig bshag-te[10] rdzus-ma sku-tshab-tu byas phyi-sgo-la'aṅ'dam-shal-rgyab-nas der dbaṅ-phyug-chen-po' i-sku-gcig bris-pas de mu-stegs-kyis mi-śig-pa'i thabs-byas- 'dug-pas raṅ-re lṅa-po'aṅ sdod-mi-nus 'bros-dgos zer-ba-la ñin-lam-riṅ-la tshad-pa che / sku-sñel[11] mun-sros-pas der lus gzims-su-soṅ / Gar-log byuṅ-na mi-tshor-ba-'dug gsuṅs / nam-laṅ-nas byaṅ-phyogs-la śiṅ-rta-draṅs-pa'i rjes-su-'braṅs-nas bros-nas shag bcu-bdun sku de' i shal ma-mthoṅ gsuṅs / de'i-dus-su yaṅ bud-med-cig byuṅ-nas Gar-log thag-riṅ-po-shig-tu soṅ-nas med zer gtam-sñan-po bsgrags-so // de-nas rDo-rje-gdan-du byon-nas Jo-bo Byaṅ-chub-chenpo 'i-sku-la gsol-ba-btab-skor-ba-mdzad-ciṅ. bshugs-pa-la ñin-gcig rgyal-po nags-nas 'byon-pa-yod-do zer [**13a**] grags-tsa-na rDo- rje-gdan-du bshugs-pa yul Ma-ga-dha-cig-gi-bdag-po rgyal-po Buddha-se-na Saṅs-rgyas-sde shes-pa bCom-ldan-' das-kyi-shaṅ-po' i-rgyud-pa rgyal-po Lha-brtan-gyi-rigs-cig gda'-ba de nags-khrod-nas byon-pa'i-lam-du Cho-rje grogs rab-tu-byuṅ-ba-bshi-daṅ btsun-pa lṅa bshugs-pa-la / rgyal-po de glaṅ-po-che logs-na'dom-gcig-yod-pa mtho-dman khaṅ-pa thog-spaṅ-'briṅ-po-tsam-pa-shig-gi-steṅ-na rin-po-che'i-khri ba-so'i-rgyan gyis-brgyan-pa-la dar-dkar-gyi-prog-shu-daṅ-rgyan-sna- tshogs-kyis-brgyan-pa bshugs-pa gri-mtshon daṅ mda'-mduṅ-thams-cad-kyi-rtse-mo gnam-du bstan-pa'i dmag-lṅa-brgyas-bskor ba mi-gñis-kyis glaṅ-po-che'i-sna-nas lcags-kyus-draṅs-pa'i-phyi-na tshur-'oṅ-shiṅ 'byon-no // rgyal-pos Chos-rje-ba-lṅa-po rgyaṅ-nas gzigs-pa-daṅ de-ma-thag-tu rgyal-po-ñid-kyis dar-gyi-shwa de phud-kyi-phud-pas Chos-rje'i-thugs-la rgyal-po ci mdzad dam sñam-pa-byuṅ gsuṅ / de-nas rje'i-druṅ-du sleb-[1]pa-daṅ lcags-kyu des sna-rtsa-nas bzuṅ-te[2] mi lṅas rgyal-po glaṅ-po-che'i-steṅ[**13b**]-nas logs-la 'breṅ-thag-gi-skas-la-śod-du phab-te[3] rgyal-pos Chos-rje-ba-daṅ-lṅa-pa-la phyag-'tshal-shiṅ Ra-hu-la[4] he bandha-na[5] kye Jo-bo-la phyag-'tshal-lo shes-par rGya-gar-gyi-rgyal-po-chen-po de-'dra-ba yaṅ rab-tu-'byuṅ-ba-la phyag-'tshal-te Bod ba-laṅ[6] yin-pas de-'dra mi-śes gsuṅ-ṅo // Badzra-ā-sa-na rDo-rje-gdan de-na ṅo-mtshar che-ba du-ma yod-la rten khyad-du-'phags-pa du-ma bshugs-te Bodhi-brikṣa[7] Byaṅ-chub-kyi-śiṅ Ma-hā-bodhi Byaṅ-chub chen-po' i-sku / Chos-rgyal Mya-ṅan-med-kyis-bsheṅs-pa'i-gandho-li[8] / De-bshin-gśegs-pa'i-tshems-mche-ba gcig / Bod-'Phrul-snaṅ-gi Śākya-mu-ne'i bshugs-khri-rdo-ba-la bCom-ldan-'das-kyi-shabs-rjes-

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[1] Read: ste.
[2] *dharayati.*
[3] Dakshiṇa.
[4] Vajrāsana.
[5] Nālandā.
[6] Read: gā.
[7] Read: bskyur-.
[8] Insert -du- byon-dus-su.
[9] Read: rtsar.
[10] Read: ste
[11] Read: mñel.

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1. Read: slebs-.
2. Read: ste.
3. Read: ste.
4. Rā-hu-la.
5. Read: *vandana*.
6. Read: glaṅ.
7. *-vṛkṣa*.
8. Read: gandhola.

gñis / 'Phags-pa kLu-sgrub-kyis-mdzad-pa'i-rdo' i-dra-mig / Tā-ra-bi-hā-ra sGrol-ma'i-lha-khaṅ-ṅo / yaṅ kLu'i-rgyal-pos dro-duṅ gtoṅ-ba yod-de nam-shod-dus-su ñi-ma'i-grib-tshad-mi-gsal-ba'i-tshe rDo-rje-gdan-gyi-śar-phyogs-na tsha-tsha' i-khaṅ-bu 'dra-ba' i-logs-la bug-pa-mgo-śoṅ-ba-tsam-cig-yod-pa der rna-ba-gtad- pas dro-ran-na duṅ-skad lta-bu **[14a]**. 'ur-'ur-ba 'oṅ gsuṅ / Bodhi-brikṣa Byaṅ-chub-kyi-śiṅ shes-pa de-la sku- rgyab-rten[1]-nas rtsa-ku-śa-la gdan mdzad-de Thub-pa-chen-po saṅs-rgyas-pa'o // sKal-pa-bzaṅ-po 'di-la Saṅs-rgyas stoṅ-'byuṅ-ba thams-cad śiṅ-druṅ der saṅs-rgyas-pa'i-gnas-so // rDo-rje-gdan-gyi-gan-dho-li[2] Bod-skad-du dri'i-gtsaṅ-khaṅ shes sam dbu-rtse shes-pa'o / de-ni Chos-rgyal Mya-ṅan-med-kyis-bsheṅs-pa'phaṅ-du khru sum-cu-so-lṅa yod-pas mthon-po de ñin-lam-gñis-kyi-sa-nas bltas kyaṅ mṅon-tsam yod / pa-lcag[3] cig dkar ldem-me btsugs-pa kho-na 'dra-ba-tsam mthoṅ gsuṅ-ṅo // ri-med-pas ñi-ma-śar-lugs kyaṅ sa'i-steṅ-du phub btsugs-pa kho-na 'dra-ba śar 'oṅ gsuṅ-ṅo // Gan-dho-li[4] sgo śar-du blta-ba mdun-du'khyams-khrag-pa-gsum-daṅ-ldan-pa rgyab-na Byaṅ-chub-śiṅ-sdoṅ-po-gñis-kyis brten-pa śiṅ de'i-og-na rdo-rje-rgya-gram-gyi-sa-gshir rgyar dpag-tshad-phyed-pa yod-pas rDo-rje-gdan-no / rgya-gram de'i lte-ba-la Byaṅ-chub-kyi-śiṅ de skyes-la / śiṅ de'i sdoṅ-po-gñis-po-la shabs-thog-tu Chos-**[14b]** rgyal Mya-ṅan-med-kyi śar-dbu-rtse-la gtad-pa / lho-nub-byaṅ-daṅ-gsum-po so-phag-gis brtsigs-pas-bskor-ba'i-mkhar-'dra-ba'i-naṅ-na yar-rtse-mo'i-lo-ma sṅo-lheb-se-ba[5] sgo gcig phye-bas śiṅ de'i rmaṅs-na rdo-rje'i-khrigs-byas-pa'i-skyoṅ-ma chen-mo gshoṅ-pa-'dra-ba-gcig-gi-naṅ-nas śiṅ gñis skyes-pa 'dra-ba der dad-pa-can-gyi-mis sho daṅ 'o-ma-la tsan-dan daṅ ga-bur-la-sogs-pa dri-bzaṅ btab-nas bum-par blug[6] -te thag-riṅ-po-nas kyaṅ khur-te der blugs-nas / Byaṅ-chub-kyi-śiṅ de-la mchod-par-byed-ciṅ rlan-daṅ-ma-bral-bar-byed-de gan-dho li'i[1] --naṅ-na Ma-hā-bo dhi Byaṅ-chub-chen-po'i-sku de che-chuṅ shal-la khru do yod / de-'dra-ba'i-sku de lta-bas chog-mi-śes-pa de-nas gshan-du 'gro-sñiṅ-mi-'dod-pa / riṅ kyaṅ der lus-'gro-ba ji-ltar dad-pa chuṅ yaṅ sku de'i-mdun-du mos-gus mi-skyes-pa'am 'chi-ma mi-'tsher-mi-srid gsuṅ / śin-tu byin-rlabs che de-ni sprul-pa'i-sku'o // sprul-sku-la gsum / ris-su-bris-pa-la-sogs-pa bzo'i-sprul-sku daṅ / bya daṅ śa-ram-bha[2]-la-sogs-pa skye-ba'i [15a] sprul-pa daṅ / mdzad-pa bcu-gñis-su ston-pa lta-bu mchog-gi sprul-pa-ste mDo-sde-rgyan-las bzo daṅ skye daṅ byaṅ-chub-che / shes-so raṅ-byon yaṅ bzo'i-sprul-pa'o// de-ni Saṅs-rgyas yoṅs-su-mya-ṅan-las-'das-nas lo brgyad-bcu-na bram-ze'i-khye'u bcuṅ-pas bsheṅs-so shes-pa'o // de-yaṅ bram-ze' i-khye'u spun-gsum byis-pa tse[3]-mo-byed-pa-la chuṅ-śos de ṅu-shiṅ ma'i-druṅ-du 'oṅs-tsa-na mchi-ma tsa-re-byas-śiṅ byuṅ-bas ma des bris[4]-pa-na bcuṅ na-re che-ba-gñis mu-stegs-pa-la mos-pas mu-stegs-kyi-lha-khaṅ byed / ṅa naṅ-pa-la mos-pas naṅ-pa' i-lha-khaṅ byed-pa-la khoṅ-gñis-kyis naṅ-pa-saṅs-rgyas-pa-la mi-bzaṅ phyi-pa bzaṅ-ba yin zer-shiṅ ṅa-la gnod-pa-re-byas-byuṅ-ba-yin zer / ma na-re spun-gsum ma-'cham-mi-dgos byaṅ-phyogs ri-bo Gaṅs-can-gyi-'gram-na mu-stegs-kyi-lha-dbaṅ-phyug-chen-po dṅos yod-pas de-la phy-naṅ-gñis-kyi-[5]mtha' gaṅ bzaṅ dris-daṅ zer / spun-gsum na-re der mi-sleb zer ma na-re ṅa-la rkaṅ-mgyogs-kyi-rtsi yod sbyin zer-nas rkaṅ-pa-la rtsi byugs-nas [15b] bu-gsum btaṅ daṅ / lam-na tshur naṅ-pa'i ban-dhe maṅ-po byon- pa-la gar byon dris-pa-la / dBaṅ-phyug-chen-po'i sñen-bskur[6]-la-phyin-pa-yin zer / pho-bo-gñis-kyi-rtogs-pa-la'o naṅ-pa bzaṅ-ba-yinnam sñam-ste the-tshom zos/ chuṅ-śos-kyi-rtogs-pa-la naṅ-pa bzaṅ-ba-yin 'dug sñam-nas sems-dga'/ de-nas dBaṅ-phyug-chen-po-la dris-pas ṅa-la 'jig-rten-gyi dbaṅ-phyug brgyad yod-pas tshe-'di-la ci dgos-pa ṅa-raṅ-la yod/ tshe-phyi-ma bya-'oṅ zer-tsa-na phan-pa'i thabs ṅas mi-śes-pas

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[1] Read: brten.

[2] Read: Gandhola.

[3] Read: lcog-cog.

[4] Read: Gandhola.

[5] Read: lhabs-se-ba.

[6] Read: blugs.

1. Read: la'i.
2. *śarabha.*
3. Read: rtsed-.
4. Read: dris-.
5. Insert : grub-.
6. Read: bsñen-bkur.

naṅ-pa’i-ban-dhe-la bsñen-bskur[1]-bya-ba-yin zer/ der naṅ-pa’i-grub-mtha’ bzaṅ-bar spun-gsum-kas śes-nas ma’i-gam-du phyin-pa-na ma na-re naṅ-pa bzaṅ-ba sṅar-nas śes-te phu-bo-gñis mi-ñan-pas ’drir-btaṅ-ba-yin zer der naṅ-pa’i-dgon-du shugs-te/ rten re-re yaṅ bsheṅs-pa-la che-śos-kyis rGyal-po’i-khab-tu gtsug-lag-khaṅ bsheṅs-te ’Od-ma’i tshal-gyi-gtsug-lag-khaṅ bsheṅs-so// ’briṅ-pos de’i [16a] nub-phyogs Ba-ra-na-ser bsheṅs-te chos-kyi-’khor-lo-bskor-ba’i gtsug-lag-khaṅ shes-so// chuṅ-śos sñam-na pa-śul dga’-śos ma-thob/ phu-bo-gñis dbaṅ-che ṅa chuṅ-śos-su skyes-pas lan-sñam-pa-la ma na-re khyod mi-dga’-ba mi-dgos pa-śul-de-gñis-pas khyad-du-’phags-pa Byaṅ-chub-kyi-śiṅ-druṅ yin-pas khyod- kyis thob-par-yod ces/ de’i-druṅ-du shal śar-du-phyogs-pa-cig gyis zer/ der bcuṅ-gi-bsam-pa-la lha-bzo-ni su-la ’tshol sku’i-rgyu-ni gaṅ-la bya sñam-pa-la rmi-lam-du luṅ-bstan byuṅ-ba/ rgyu-ni gser-la-sogs-pa rin-po-che cha gcig/ ga-bur-la-sogs-pa dri-bzaṅ cha gcig/ tsan-dan-gyi-lde-gu cha gcig daṅ/ cha gsum-po de gan-dho-li’i[2]-naṅ-du sogs-la-shog/ de-la tsan-dan go-śrīrṣa[3] chu-bo Ne-ran-dza-na’-i[4]-’gram-na yod-pas bye-ma’i-khuṅ-nas tshol-cig shag bdun bar-du mi su’aṅ ma-btaṅ-na sku-byuṅ-du-’byuṅ lha-bzo mi-dgos zer-ro// de-la tsan-dan bye-ma’i-’og-na yod zer-bas btsal kyaṅ ma-rñed-pas sdug-bsṅal-ba-la/ ma na-re glaṅ-po-che-ñal-[**16b**] ba’i-śul-du ’oṅ-ba-yin de ṅas slob-pa rjed-pa-yin/ glaṅ-po-che tshad-pas-gduṅ-tsa-na dri-tshor-nas de’i-steṅ-du kho ñal-ba-yin zer-ro// de-nas glaṅ-po-che ñal-ba’i-śul-na s ci-tsam ’dod-pa rñed-nas shag bdun-du gcig-gis-ma-tshaṅ-ba’i-dus-su sgo phye zer-ba-cig byuṅ-ba-la shag gcig- ma-tshaṅ sgo mi-’byed-byas-pa[5] ma der-’dug-pa na-re da-lta Saṅs-rgyas kyi-shal-mthoṅ-ba’i-mi ṅa-las med-pas sku ’dra’am-mi-’dra ṅas-blta-dgos gshan-gyi Śan-mi-phyed-do// ṅas lo ñi-śu-lon-pa-na Yaṅ-dag-par-rdzogs-pa’i-saṅs-rgyas-la dge-bsñen-ma’i-sdom-pa blaṅs-pa-yin ṅas lo

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1. Read: bkur.
2. Read: la’i.
3. gośīrṣa.
4. Nairañjanā.
5. Read: :-pa-la.
6. Read: gyis.

ne'i-gdan-khri 'dug de'i-steṅ-du ci-yaṅ mi-'jeg-te[1] dad-par-byed mdun-du mar-me re ma-chag-par 'bul Bod-na Śākya-mu-ne bshugs-pa de'i-shal-mthoṅ-ba-tsam-gyis ṅan-soṅ-du mi-'gro shes Lho-Bal-na grags-pa-yin gsuṅ-ṅo // yaṅ rDo-rje-gdan-na De-bshin-gśegs-pa Śākya-thub-pa'i-tshems-mche-ba gcig gser-gyi-ga'u-'i-naṅ-bshugs-pa dus-bzaṅ-po-la khyams-kyi-steṅ-na spyan-draṅs-nas rdo-leb chen-po padma-'dan-can-shig-gi-steṅ-du]18a] bshugs-nas dkar-gsum daṅ sbraṅ-rtsi daṅ ka-ra'i-chus sku-khrus-gsol-nas rdo-de'i-'og-na chu yod-pa-las khrus-chu 'bab-pa-rnams khyams-kyi-'og-tu zaṅs maṅ-po bzed-nas khrus-chab daṅ bza'-ba gñis-ka 'oṅ-bar-byed-do s / tshems de 'chaṅ-bar bcaṅs-na yar-mar gñis-kar lhag-ge-yoṅ-ba-yed gsuṅ-ṅo // rDo-rje-gdan-na Thub-pa-chen-po'i shabs-rjes bshugs-pa-ni sṅon yaṅ-dag-par-rdzogs-pa'i-Saṅs-rgyas-kyis ma-'oṅ-pa'i-dus-su sems-can-dbaṅ-po rnon-pas gsuṅ-rab mthoṅ-bas kyaṅ śes-te dbaṅ-portul-po-rnams Saṅs-rgyas 'jig-rten-du byon-nam ma-byon snam-nas the-tshom-za-bar 'oṅ-bas the-tshom-bcad-pa'i phyir-du rdo-la shabs-gñis-kyi-rjes bshag-nas rdo-ba de da-lta'aṅ 'dug-ste 'khyams-kyi-śar-sgo'i-phyi-na mar-me'i mchod-sdoṅ-yod-pa'i-tshu-rol-na naṅ-gi-sgo-druṅ-na rdo-leb gru-bshi-pa logs-re-la rgyar khru-gsum-pa 'phaṅ-du mthe-gaṅ daṅ / Chos-rje lo-tsā-ba'i-phyag-sor lṅa yod-pa shabs-rjes-kyi 18b rjya-la riṅ-thuṅ mtho-bshi daṅ zabs-su sor-bshi khuṅ-mor yod-pa rdo do śin-tu-mkhregs-pa dkar-po hrum-hrum yod-pa-la / de-lta-bu'i shabs-gñis-kyi-rjes bshag-nas byaṅ-chub-kyi-śiṅ druṅ-du stoṅ-pa-ñid bsgoms-pas saṅs-rgyas-pa'o // shabs-rjes de-la sṅon mchod-khaṅ brtsig zer-ba-la paṇḍita mkhas-pa-dag na-re 'di ma'oṅs-pa'i-dus-kyi-sems-can dbaṅ-po brtul-pos mthoṅ-bar-bya-ba dgoṅs-pa-yin-pas mchod-khaṅ byas-na sgo yoṅ de-la dkon-gñer 'oṅs / des rṅan-pa zer 'oṅ mis kyaṅ mthoṅ-ba naṅ-du 'gro zer-bas ma-brtsigs-pa'o // de-la slob-dpon Ha-ya-ghoṣa[2] rTa-dbyaṅs-kyis mdzad-pa rdo'i-ka-ba gñis-kyis btegs-pa'i rdo'i-rta-babs thog-gi rgya-la khru-do-tsam yod-pa'phred-char byuṅ-na khrus-chab-tu 'gro-ba shabs-rjes-la sman-gyi-dris byugs-pa-la mgo reg-ciṅ-byin-brlabs-shus-pa'i śul yod-pa-'dug gsuṅ / shabs-rjes de'i-phyi-rol-lcags-ris-kyi-naṅ śar-sgo'i thad-draṅ-na mar-me'i-mchod-sdoṅ yod-do / / rdo'i-ka-ba sdoṅ-po [19a] lta-bu -shig-gi-steṅ-du rdo-leb sgo-'dra-ba che-ba-cig bshag steṅ-du de-bas chuṅ-tsam daṅ / yaṅ de-bas chuṅ-tsam bshag-pas baṅ-rims-'dra-na-rnams-kyi-steṅ-rnams-su mar-me'i-phreṅ-ba bkod / de'i spyi-bor mar-me chen-po cig yod-pa de ñin-mtshan rgyun-par 'bar-ba rluṅ-cher byuṅ-kyaṅ mi-'chi-bar lhab-lhab-[1]zer-ba'i-skad 'oṅ-ba de shabs-rjes daṅ / khyams daṅ / byuṅ-ba[2] chen-po'aṅ śar-sgo draṅ-por yod-pas mthoṅ-ba-la mchod-pa'o / / de'i phyi-na lcags-ris gru-bshi-pa'i-phyogs- re-la mda'-rgyaṅs gaṅ-gaṅ yod-pa de-la śar-nub-byaṅ-gsum-na sgo-gsum yod / dPuṅ-bzaṅ-gis shus-pa'i-rgyud'-las śar-ram-byaṅ-ñam nub-tu sgo gtad-ciṅ lho-phyogs-su-ni nam-yaṅ sgo mi-gtod ces gsuṅ-pas rDo-rje-gdan-na sgo lhor bstan-pa cig-kyaṅ med-la Bod-kyi-gtsug-lag-khaṅ-chen-po-rñiṅ-pa-rnams-la'aṅ sgo lhor bstan-pa med-do / / sgo-mo-che-gsum-po de'i-naṅ-du dkon-gñer-rnams-las gshan ñal [19b]-du-med / dkon-gñer Siṅ-gha-gliṅ-pa'i Ñes-sdo-pa[4] sum-brgya yod-de gshan-la bya-dbaṅ med dbus-kyi byaṅ-sgo'i-sdoṅ-na[5] gtsug-lag-khaṅ gcig yod / de-na spyir gtsug-lag-khaṅ bcu-gñis yod-do re-re-na rab-tu-byuṅ-ba bcu-bcu-tsam / drug-bdun-tsam / bcolṅa-tsam yod / grwa-khaṅ-rnams phyi'i-dbyibs mchod-rten-la naṅ khaṅ-par yod-pa kha-dog dkar-po tham-pa-nam-pa yod gsuṅ / maṅ-ponmaṅ-po yod gsuṅ dakar-rtsi-rnamsna'i-lkogs-pa-daṅ-'dra-ba-cig chu-naṅ-nas blaṅs-nas byugs-pas char-pa byuṅ-tsa-na mchod-rten-rnams dkar-du 'gro char-pas phyi-mi-'gro gsuṅ rDo-rje-gdan-gyi-mtha'-ma-rnams nags 'thug-pos bskor-ba'o / / rDo-rje-gdan-dGe-'dun-gyi-gtsug-lag-khaṅ shes-bya-bar bla-ma Chos-rjes brGyad-stoṅ-pa'-i-rgya-dpe gcig khur-nas byon-pas dkon-gñer Ñan-thos shig na-re chos ci yin zer / Chos-rjes Prajñā-pa[6]-ra-mi-ta[7] ho Śes-rab-kyi-pha-rol-tu-phyin-pa yin

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[1] Read ; ste.

[2] Ḥayaghoṣha : Aśvaghoṣha.

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1. Read : lhub.
2. Read : Byaṅ-chub-.
3. Read gsuṅs.
4. Read : Ñan-thos-pa.
5. Read : gdoṅ.
6. Read : pā.
7. Read : tā.

gsuṅ[1]-pas de na-re khyod dge-sloṅ legs-po cig ’dug-pa-la theg-pa-chen-po’i-chos rgyab-tu khur-ba-de ma-legsde bor-la [20a] chu-la-gyur-cig zer-nas sna-’gebs-su-byuṅ theg-pa-chen-po-bya-ba Saṅs-rgyas-kyis ma-gsuṅ kLu-grub zer-ba’i dbaṅ-po-rno-ba-cig-gis bcos-pa-yin zer / yaṅ Kha-sarpa-ṇi’am / / sGrol-ma’am / de-’dra’i-sku-la phyag-mdzad-pas / khyod dge-sloṅ legs-pa shig ’dug-pa-la / khyim-pa-la phyag-byed-pa ma-legs-so zer / kho-raṅ de-kun-gyis phyag-’tshal-ba’i phyag-len-pa ltar byed-ciṅ thal-mo ya-cig deṅ-ṅe-byas-na a-rokṣa-ho nad-med-par-gyur-cig zer lan-gcig bskor-ba-mdzad-pa-la su yin zer / Bho-ṭa ho Bod yin gsuṅ-bas ’khor-rnams yid-ma-ches-te Chos-rjes tshems legs-pa daṅ saṁ-kṛi-ta’i skad-la byaṅ-pa des rGya-gar-ba raṅ yin-nam sñam-’dug khoṅ-rnams na-re brdzun[2]-ma cig ’dug Bod min zer-ba-la dkon-gñer-gcig-gis shabs-kyi-sen-mo kyoṅ-ṅe-ba gcer-ba mthoṅ-bas Bod-du ’dug lham-gon-pa’i-rtags-la de śadeśaltos-daṅ ltos-daṅ zer-bas brdzun[3] min-par-go / der khoṅ-rnams na-re saṁ-kṛi-ta’i-skad ’di-tsam byaṅ-ba Bod-la ’oṅ-ba ci yin zer / ṅas bslabs-pa-yin byas gsuṅ-nas-bshad / rDo-rje-gdan-du dbyar-tshul-’jug zla-ba gsum byed -pa de’i-dus-su dge-’dun skad-rigs-mi-cig-pa-cig lo-tsā-ba bcug-nas lab-pas dgos-pa khri-tsho maṅ-po tshogs-nas tshul-thon-pa daṅ raṅ-raṅ-gi yul-phogs-su ’gyes-par-’dug gsuṅs-so / / rDo-rje-gdan-na Tāra[4] sGrol-ma’i-lha-khaṅ shes-pa yod de-na lha-mo rdo’i-raṅ-byon daṅ-po shal-phyir-gzigs-pa shig yod-pas dkon-gñer sñam-nas mchod-pa naṅ-du ’bul-ba-la shal-phyir-gzigs-pa ’di ma-legs sñam-pa-la ’o-na ya gsuṅ-nas shal naṅ-du log-gis-bsgyur-bas shal-’gyur-Tā-ra[5] shes grags-te da-lta’aṅ rdo’ i-sku de ’jiṅ-pa log-ge-bshugs-so / / lha-khaṅ der Jo-bo-rjes byon-pas sgo dbye-ma-dgos-par raṅ phye-nas byon-pas shal-’gyur Tā-ra’[6] i-shal-nas rgyu sems-can-gyi-sa-nas ’bras-bu Saṅs-rgyas- [21a] kyi-sar ’gro-bar-’dod-na byaṅ-chub-kyi-sems sbyoṅsgśig[1]-gsuṅ[2]-pa-yin-skad gsuṅs / yaṅ sṅon Ñan-thos-kyi-ston-pa cig chus 20 khyer-nas 'chi-bar thag-chod-nas theg-pa-chen-po-la sGrol-ma shes-pa chu'i-'jigs-pa-las-sgrol-ba yod zer sñam-nas Ārya Tā-ra[3] shes btud-ciṅ-bos-pas chu-kluṅ de'i-dkyil-du sGrol-ma byon-nas khyod skyid-ciṅ-rgyags-tsa-na ṅa mi-dran sdug-ciṅ-phoṅs-tsa-na sGrol-ma sGrol-ma zer-bar-'dug 'di-na phar-la-soṅ gsuṅ-nas phyag-gyas-pas lam-bstan chu de sked-par chad-nas mi de thar / des phyi mig-bltas-pas lha-mo de chu-kluṅ-gi-naṅ-na phyag-rgya deṅ-ṅe-'dug-pa zla-bo-maṅ-po-la bstan-pas rdo'i-skur gyur-nas-'dug-pa de spyan-draṅs-nas da-lta Tā-ra[4] sGrol-ma'i-lha-khaṅ-na bshugs-te chu-kluṅ sGrol-ma shes grags-so / / yaṅ hu-lu-tā shes bshad-pa'i-sGrol-ma shes-pa sṅon yaṅ-dag-par-rdzogs-pa'i-Saṅs-rgyas saṅs-rgya-ba-la bdud-kyi-bar-chad-brt sams-pas sGrol-mas bdud-la khrel-rgad[5]-mdzad-ciṅ-bshad-pas shal-la phyag-gyas-pa-bkab-pa'i-sku-raṅ-byon yaṅ bshugs-so //yaṅ sṅon mi gdon-gyis-gñen-pa shig sGrol-ma'i-sgom-bzlas-byas-pas mdun-du sGrol-ma byon-te ha-ha-ha-ha gsuṅs-ma-thag-tu nad-kun shi / sṅa-ma-bshin sGrol-ma'i-rdo'i-skur-gyur-nas bshugs-te ha-ha Tā-ra[6] shes grags-so / / bla-ma Chos-rje Çhag-lo-tsā-ba'i rDo-rje-gdan-gzigs-pa'i-le'u-ste-lṅa-pa'o / /

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[1] Read : gsuṅs.

[2] Read : rdzun.

[3] Read : rdzun.

[4] Read : rȧ.

[5] Read : rȧ.

[6] Read : rȧ.

Chapter VI

rDo-rje-gdan-gyi-gan-dho-li[7] de-ni sṅon bram-ze'i-khe'u cuṅ-gis bsheṅs-pa de'i-riṅ Saṅs-rgyas yoṅs-su-mya-ṅan-las-'das-nas lo brgya-brgyad-cu-tsam lon-pa-na chos-rgyal Mya-ṅan-med-kyis brtsigs sṅa-manaṅ du bcug-nas sheṅ cher-btaṅ-nas bsheṅs-pa-ste phyimchod-rten-gyi-dbyibs-la naṅ gtsug-lag-khaṅ-gi-rnam-pa-can-no/rā-dza dharma-a-śo-ka chos-rgyal Mya-ṅan-med-kyis bsheṅs-pa de-ni Thub-pa-chen-pos luṅ-bstan-pa'i-rgyal-po ste de-yaṅ sṅon sTon-pa mÑan-yod-du bsod-sñoms-lagśegs-pa-na bud-med- [22a] shig-gis 'bras-thug phul / mo'i-bu-byis-pa-shig-gi byis-sa'i gseb-na rtse-shiṅ duz-pas mthoṅ-ste dod-nas bye-ma sñim-pa-gaṅ thogs-nas byis-pa zla'o shig-gis sgu-stegs-byas-pa'i-steṅ-du laṅs-nas phul-ba-daṅ sTon-pas kyaṅ lhuṅ-bzed smad-nas bshes-so // mas bu-la de-ltar ma-byed ces rgol-bas sTon-pas bu 'di-la ma-rgol-cig 'di-la daṅ-ba'i-dad-pa yod-pas bsod-nams chen-po thob-par-'gyur-ro // shes gsuṅs-nas bye-ma-rnams Kun-dga'-bo-la gtad-de bgraṅ-du-bcug-pas graṅs bye-ba cig'-byuṅ-ba daṅ / Kun-dga'-bo ṅa mya-ṅan-las-'das-nas lo brgya-lon-pa-nas groṅ-khyer Me-tog-can shes-bya-bar rgyal-po Mya-ṅan-med ces-bya-bar gyur-nas mchod-rten De-bshin-gśegs-pa'-i-riṅ-srel[1]-gyi-sñiṅ-po-can bye-ba-phrag cig nub-cig-la bsheṅs-par-'gyur-ro // sgu-stegs-byed-pa'i-byis-pa 'di-ni gnod-sbyin Śiṅ-rta shes-bya-bar gyur-nas mchod-rten bsheṅs-pa'i grogs-byed-par-'gyur-ro shes luṅ-bstan-no // de-nas bye-[22b] ma-'bul-ba'i-byis-pa de lhar-skyes-nas ṅa yoṅs-su-mya-ṅan-las-'das-nas lo brgya-na rgyal-po Mya-ṅan-med-du skyes-te khrims gsar-pa bcos-nas la-la bde-ba-la bkod-de lha-daṅ-'dra / la-la dmag-'dren-ciṅ-'thab-rtsod-byed-pas lha-min-daṅ-'dra / la-la chad-pa-bcad-pas dmyal-ba-daṅ-'dra-shiṅ rigs-drug-gi-spyod-pa tshaṅ-bar-yod-pa'i-skabs-su gSer-gliṅ-gi-dge-tshul gcig rgyal-po'i-yul-khams-su 'oṅs-pa-na des rgyal-po'i-btsun-mo khrus-byed-pa'i-rgyan-bya-rog-gis-khyer-ba-shig rñed-nas de khrom-du khyer-te 'di su'i yin dris-pas khyod-kyis rkus-zer-te chad-pa phog-nas rgyal-po na-re sṅar dge-tshul 'di-'dra-ba gsod-ma-myoṅ 'di mar-khu khol-bar-tshos-la-bsod-cig zer / blon-po-rnams-kyis shag gsum btsos kyaṅ ma-śi-bar zil-ba khrom-me 'dug-pas rgyal-pos khyod su yin dris-pa-la ṅa'i mkhan-po dGra-bcom-pa shig yod / ṅas kyaṅ rgyun-du-shugs-pa thob-pas mes mi-tshugs-pa yin [23a] byas-pas rgyal-po dad-pa-skyes-te chos shu zer-bas chos bśad-pas rgyal-po na-re chad-pa-bcad-pas sdig'oṅ-na bśags-pa-byed-pa'i-thabs shu zer-ba-la dge-tshul-gyis ṅan thabs mi-śes ṅa'i mkhan-po-la shu-dgos zer-te dGra-bcom-pa spyan-draṅs-nas shus-pas rgyal-po khyod-kyis nub-cig-la mchod-rten bshin-gśegs-pa'i-riṅ-srel[2]-gyi-sñiṅ-po-can bye-ba bsheṅs-śig daṅ sdig-pa dag-par-'gyur-ro shes gsuṅ[3]-pas rgyal-po na-re ṅas de-tsam mi-zin riṅ-srel[4] yaṅ mi-rñed zer / dGra-bcom-pa na-re khyod Saṅs-rgyas-kyis-luṅ-bstan-pa-yin-pas gnod-sbyin bsgrubs-na bsheṅs-nus-la riṅ-srel[1] yaṅ rgyal-po Ma-skyes-dgra'i-skal-ba Ma-ga-dha'i-bre drug gser-gyi-bum-par bcug-nas rGyal-po'i-khab-kyi- 'Od-[2]ma'i-tshal-na sbas-yod-pas de bton-pas-chog gsuṅs-so // de-nas rgyal-pos riṅ-srel[3] 'don-du-phyin-pas mtshon-cha'i-'khor-los-bsruṅs-nas len-ma-nus-te 'khor-lo de / chus-bskor-bar-śes-nas chu de gaṅ-nas 'oṅ dris-pas gshan śes/ pa-ma-byuṅ-ba-la rgan-mo shig na-re lho-nub-kyi-ri ya-gi-nas chu 'oṅ-ba-yin zer / ri de rGyal-po'i-khab-kyi-lho-phyogs-na śor-nub-tu nar-mor 'phra-la riṅ-ba yod de'i byaṅ-log-na mar 'Od-[4]ma'i-tshal sṅo-thib-se-ba yod ri de'i mgo rGyal-po'i-khab kyi lho-nub-na yod-pas der rkos-pa-daṅ rdo'i-sgrom-nas chu gro-ba gcig 'dug-pa de bcad-te mtshon-cha-'khor thag-bcad-nas bltas-pas sgrom-chuṅ-shig-gi-steṅ-na yi-ge 'dug-pa-la ma-'oṅs-pa'i-dus-su rgyal-po dbul-po dbul-po shig-gis rñed-par-'gyur-ro bya-ba 'dug-pas rgyal-po khros-te ṅa dbul-po min 'di rñed-pa de gshan shig yin-'oṅ zer-te ṅa-rgyal skyes-pa-na dGra-bcom-pa'i-shal-nas ṅa-rgyal ma-mdzad-par gus-par-loṅ-cig gsuṅs-pas ñan-te bltas-pas sgrom-chuṅ de'i-naṅ-nas gser-gyi-bum-pa riṅ-srel[5] bshugs pa'i zur-bshi-na nor-bu rin-po-che 'od-'bar-ba bshi 'dug-pas de re-re'-i-rin yaṅ rgyal-po'i-rgyal-srid-gyis ma-khyer-bar-'dug-pas rgyal-pos raṅ dbul-por śes-te sṅon [24a] rgyal-po loṅs-spyod-can byuṅ-'dug sñam-nas ṅa-rgyal chag-go de-nas dGra-bcom-pa de'i gsuṅ-bshin ñan-te gnod-sbyin bsgrubs-pas gnod-sbyin chen-po Śiṅ-rta shes-pa dkar-po-la-dga'-ba de grub-nas bka'-bsgos-pa-tsam-gyis las bsgrub-pa shig byuṅ-ba sde'i rdzu-'phrul-gyis thog-mar rDo-rje-gdan-gyi-gan-dho-li[6]d aṅ / rDo-rje-gdan-gyi śar chu-bo Na-rañdza-na'i-'gram-du Bha-ga-ra-[7]hu-la Jo-bo-chos-kyi-'byuṅ-gnas shes-pa'i mchod-rten chen-po nub-gcig-la bsheṅs de'i-naṅ-na riṅ-srel[8] phul phyed-daṅ-do bshugs-so // de'i nub phyi-ma nam-phyed-la gnod-sbyin des 'Dzam-bu'igliṅ-gi-sa'i-cha kun-tu riṅ-srel[1] bshugs-pa'i mchod-rten de'i srog-śiṅ-can bye-ba gcig-char-du bsheṅs-nas gnod-sbyin - gyis bka'-bshin mchod-rten-rnams grub-yod-pa gzigs-śig ces zer-te / rgyal-po mthus khur-nas mchod-rten-yod-pa-rnams-su skad-cig-gis phyin-nas gser-dṅul-gyi-mchod-pa daṅ rgyan phul-te dge-ba'i-rtsa-ba 'dis bla-na-med-pa'i-saṅs-rgyas thob-par-gyur-cig [24b] ces smon-lam btab-bo // lo brgyad-cu-rtsa-bdun-gyi-bar-du mchod-rten-rnams mchod-par-byas-ste spyir dguṅ-lo brgya daṅ lṅa-bcu bshugs-nas 'das-te lhar-skyes-so // stobs-kyis 'khor-lo-bsgyur-ba chos-kyi-rgyal-po 'di'i luṅ-bstan 'Jam-dpal-rtsa-ba'i-rgyud-nas rgyas-par-gsuṅ-te[2] maṅ-bas ma-bris-so // rgyal-po La-gtam bya-ba rin-po-che'i-phreṅ-ba'i-le'u-gsum-pa'i-skabs daṅ ṅag-gi-dbaṅ-phyug grags-pa'i 'chi-ba bslu-bar chos-rgyal Mya-ṅan-med bshin-no // shes - pa'i-skabs-su lo-rgyus 'di gsuṅs-so chos-rgyal Mya-ṅan-med-pa'i-le'u-ste-drug-pa'o //

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[1] Read : śig.
[2] Read : gsuṅs.
[3] Read : rā.
[4] Read : rā.
[5] Read : rgod,
[6] Read : rā.
[7] Read : la,

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[1] Read : bsrel.
[2] Read : bsrel.
Read : gsuṅs.
[4] Read : brels.

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[1] Read : bsrel.
[2] Read : 'O-.
[3] Read : bsrel.
[4] Read : 'O-.
[5] Read : bsrel.
[6] Read : la.
[7] Read : rā.
[8] Read : bsrel.

Chapter VII

rDo-rje-gdan-nas sar-du dpag-tshad gcig-tsam-na Ne-rañdza-na[3] dGa'-skyes ces de lho-nub-mtshams-nas byaṅ-śar-du babs-pa / dbyar ko-ba'i-gru dgos dgun gru med kyaṅ thar-tsam-yod chu-bo-de'i-'gram meda'-rgyaṅ-do-tsam-na sṅon bCom-ldan-'das sa-khul de-raṅ-du dka'-thub-mdzad-pa'i-dus-kyi sku-rid-pa'i tshul [25a] rdo-las-byas-pa sñan-du byis-pa gñis-kyis śiṅ-bu brtsugs-te 'di śi-ba-yin-nam zer blta-ba'i-dus-kyi-tshul / byis-pa gñis kyaṅ rdo-las-byas-pa byin-rlabs-can cig bshugs-so // Ma-ga-dha'i brag cig-gi-śod-na / mdo-sde sKye-rabs-nas gsuṅs-pa'i sṅon thub-pa chen-po byaṅ-chub-sems-dpa'i rgyal-bu ma-hā-satwa[4] sñiṅ-stobs-chen-po'am / sems-dpa'i-chen-po Sems-dpa'i-chen-po shes-bya-bar sku-skye-ba-bshes-pa'i-dus stag-mo phrug-gu-skyes pas ltogs-drir[5] śi-la khad-pa-la gzigs-nas de-la raṅ-lus sbyin-par-btaṅ-ba'i-sku brag-gi-steṅ-nas mchod-la-khad-pa daṅ / mchoṅ-zin-pa'i-dus-su sku stag-mos śa-za-ba'i-tshul-gyis stag-mo-daṅ-bcas-pa'i rdo'i-sku bshugs / byin-rlabs-can-du grags-pas mar--me daṅ mchod-pa-'bul-ba maṅ-du 'oṅ-ba-cig'dug /

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[1] Read : bsrel. [2] Read : ste. [3] Nairañjanā.
[4] Read : sattva. [5] Read : grir.

de-la stag-mo'i-gtsug-lag-khaṅ shes grags-pa-yin gsuṅs-so // yul de'i sa-cig-na sṅon byaṅ-chub-sems-dpa'-las braṅ-rtsi phul-ba'i sku phyag-na lhuṅ-bzed bsnams-pa spre'u-daṅ-bcas-pa'i rdo'i-sku byin-rlabs-can lha-khaṅ sgo-śar-du blta-ba-shig-na bshugs-pa / de'i-sgo-druṅ-na khron-pa skam-po so-phag-gi-rtsig-pas-mtha'-skor-ba-cig kyaṅ 'dug gsuṅs-so // rDo-rje-gdan-nas lho-phyogs-su zla-ba gcig phyin-pa'i-sa-na mu-stegs-kyi lha So-ba[1]-nā-tha Zla-ba-mgon-po-yod-sa shes-pa der slob-dpon Birwa-pa-la mu-stegs-kun na-re ṅed-kyi lha-la phyag-'tshol-cog zer-ba-la phyag-'tshal-bas-chog-ste khyed mi-dga'o gsuṅ-bas mi-dga'-ba mi-'oṅ zer / 'o-na rgyal-po dpaṅ-por-'jug-dgos gsuṅ-nas dpaṅ-por-bcug-nas lha-chen-po de-la mdun-la phyag-gcig btsal-bas tshal-pa gñis-su gas-so // yaṅ bshogs-nas-btsal-bas tshal-pa bshir gas-so // der khoṅ na-re / phyag-ma-'tshal zer kyaṅ lha-gcig-la phyag-'tshal-bas lha de' dar-sig-sig-'dug kyaṅ gas-su-ma-btub-nas gzigs-pas de'i spyi-bo-na naṅ-pa'i-lha sNaṅ-ba mtha'-yas cig [26**a**] 'dug-nas de gsal-te phyag-'tshal-bas tshal-par-shags / de-nas khoṅ-rnams na-re da phyag-ma-'tshal zer-ba-la / slob-dpon-gyis 'o-na khyod lha-mchod-pa'i ri-phyug[2] sum-brgya sum-brgya naṅ-re-la gsod-pa' di bshag-nas swa[3]-ba khal sum-brgya sum-brgyas mchod-par-gyis-śig gsuṅs-pas de-tsug byed-do zer-nas dus de-nas phyugs gsod-pa de med-pa-yin-no // de-la phul-ba'i swo-ba'i-zan-rnams da-lta'aṅ 'gron-po lam-du 'gro-na-rnams-la śin-tu phan-no // swo-[4] ba de 'bras-ma-sprugs-pa-la zer-ba-yin / ma-sprug-pa yaṅ lkog-ma-phud-pa-la zer-ba-yin gsuṅs-so // lha-de-la gsol-ba-btab-na bu nor 'dod-na bu nor 'oṅ lo yaṅ Ma-ga-dha-na mu-stegs-kyi lha de-wi[5] Ka[6]-li[7] Lha-mo Nag-mo shes grags-pa de rdo'i-sku-la tsam-pa mchod-khaṅ mdun-na khron-pa skam-po daṅ rdo'i-kyor-kyor yod-pa-'dug-pa'i sgo śar-du-blta-ba-yod gsuṅs / [26**b**] rdo'i-lha-mo des sṅon lkug-pa-cig-la gtam-smras dṅos-grub byin-pas paṇḍi-tar-gyur-pa'i lo-rgyus-ni phyi-rol-pa'i-lha-la gsol-ba-btab-pas kyaṅ tshe 'dir 'jig-rten 'di'i dṅos-grub ster-nus-te / sṅon rGya-gar-na rgyal-po-cig-la bu-mo sam-kri-ta'i-sgra śin-tu mkhas-pa shig yod-pas de yab-kyi[1] khyim-thab-du-gtoṅ-byas-pa-la bu-mo na-re ṅa-raṅ-bas sgra mkhas-pa'i paṇḍi-ta cig yod-na 'gro gshan-su thoṅ-thoṅ-la ṅa mi-'gro zer-skad / rgyal-pos sgra su mkhas dris-pas paṇḍi-ta-rnams-kyi-naṅ-nas Ba-ra-ru-tsi[2] mChog-sred mkhas shes grags-pa daṅ / bu-mo khyod Ba-ra-ru-tsi-la btaṅ-ṅo byas-pas bu-mo na-te mChog-sred-pas ṅa-raṅ mkhas ṅa mi-'gre zer-te 'gror-ma-btub-po/de-nas mChog-sred thugs-log-ste bu-mo 'di-la khyo lkugs-pa 'oṅ-bar-bya-dgos sñam-nas lkugs-pa tshol-du-byon-pas mi-cig śiṅ-gi yal-ga'i steṅ-du shon-nas yal-ga de'i rtsa-ba gcod-par-[27a] gzigs-te lkugs-pa-yin-par mkhyen śiṅ chag-nas mi de rba-btu-lhuṅ-nas byuṅ-bas de-la khyod rgyal-po'i-bu-mo-daṅ sdeb-tu-gshug-cig gsuṅ-nas khrid-de rGya-gar-na sloṅ-ba-la sṅon-du śis-pa brjod-dgos-pas lkugs-pa-de-la Oṁ swasti zer-ba bslab[3]-pas śes-tsam-byuṅ skad de-nas rgyal-po'i-pho-braṅ-du khrid-nas 'di paṇḍi-ta chen-po yin-te ṅa'i slob-dpon yin rgyal-po'-bu-mo 'di-la ster-dgos byas-pas de-ltar yin-na ster-zer-ro // der śis-pa brjod-pas bred-dam stabs-ñams ci-shig-ltar soṅ-nas Oṁ swasti zer-ba ma-byuṅ-nas u-śa-ṭa-ra zer-ba cig byuṅ-bas de-la de-ma-thag-tu mChog-sred-kyis sgra-bśad byas-te tshigs-su-bcad-pa-legs-pa cig mdzad-pa-ni U-ma-ya[4] sa-hi-to Ru-ṭa // Śi-ka-ra[5] sa-ha Biṣṇu-nā // ṭaṁ-kha-ṭwāṅ-ga śu-la-pā-ṇi // [27b] rakṣantu Śi-ba sā-dā[6] // Bod-skad-du U-ma-daṅ-bcas Drag-po daṅ // bDe-byed-daṅ-ni Khyab-'jug daṅ // phyag-na ṭam-ki-bswa-pa'ṁi-[7] gduṅ[6] // Shi-bas rtag-tu bsruṅ-gyur-cig / ces-pa'i-sdeb-sbyor-gyi-miṅ-ni dByaṅs-can-gyi-mgul-rgyan bya-ba yin shes bcos-te bśad-nas paṇḍi-ta chen-po 'di skad gsuṅ-ba-yin byas-pas rgyal-po daṅ bu-mos gus-nas lkugs-pa de-la bu-mo byin-nas khyim-thabs-byas-so // mChog-

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[1] Read : ma.

[2] Read : phyugs.

[3] Read : so.

[4] Read : so.

[5] Read - wī.

[6] Read : kā.

[7] Read : lī.

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1. Read : kyis.
2. Vararuchi
3. Read : bslabs-.
4. Read : yà.
5. Read : Śaṃkara.
6. Read : Sadà.
7. khatvàṅga.
8. Read : mduṅ.

sred de-nas bros-so / / der bu-mos lkugs-pa de bor-na ni sdebs par-byas-pas rgyal-po’i-khrims daṅ ’gal / de-la mi-dga’-nas sdaṅ-po-byas-so / der kho sdug-drag-pas Lha-mo Nag-mo’i sku de’i-druṅ-du phyin-nas gsol-ba ’debs-śiṅ ṅa med-par-shu shus-pas shag gñis lon-tsam-na rgyal-po’i-bu-mo de lkugs-pa śi-na mi-legs sñam-nas gyog-mo-la go-la[1] daṅ bza’-ba bskur-bas btaṅ-bas gyog-mo -rnams-kyi go-la mur-ba’i mur-’phro kha-nas bton-nas lkugs-pa’i-khar bcug-te brñas-so / / de-ltar Lha-mo sñam-nas gyog-mos kyaṅ brñas-par-’dug lkugs-pa ’di-la dṅos-grub gcig ster-dgos[2] sñam-nas gyog-mo-cig-la sku des ’gram-pa-la thal-cagṣ rgyab lkugs-pa-la khyod dṅos-grub ci ’dod gsuṅs der khos saṁ-kṛi-ta’i-sgra mkhas-par-śes-par-’dod byas-pas de-ma-thag-tu mkhas-par-gyur-te / lag-pa gyas-su me-tog padma’i sdoṅ-po rtsub-mo se-ba’i-ldem-bu[3] ’dra-ba bzuṅ / gyon utpa-la’i-sdoṅ-po ’jam-po khyer-te khos sgo-druṅ-nas bran-mo-la ’phrin-bkur-te / rgyal-po’i-bu-mo-la spriṅ-pa / bdag-gi-lag-pa-gyas-na padma cig / / gyon-na’aṅ de-bshin utpa-lạ me-tog / / ’jam-po’i-yu-ba’am rtsub-mo’i-yu-ba-can / / gaṅ ’dod smros-śig padma’i-mig-can-ma / / shes byas-pas / rgyal-po’i-bumo na-re / tshig-sbcad sñan-ṅag legs / lha-mo grub-’dug zer-te khyim-thabs-byas-so / / Lha-mo Nag-mo grub-pas Kā-li-dā-sa Nag-mo’i-khol-po hshes-bya-ba mkhas-pa cig byuṅ-ste / de’i sgra-bstan-bcos brtsams-pa-la / Kā-li-pa byākaraṇa[4] [28b] shes byar / byā-ka-ra-ṇa Bod-skad-du / luṅ-ston-pa’am / brda-sprod-pa’am / gsal-bar-byed-pa-daṅ gsum-du ’gyur gsuṇs-so / / bstan-bcos de-la dus-deṅ-saṅ rGya-gar-na ñan-bśad kyaṅ ’ga’-re yod / de-bas Tsandra-go-mis mdzad-pa de dar-bar-yod gsuṅs-so / / Nā-ro-pa’i sgrub-gnas Phu-la-ha-ri ni Nā-lendra’i byaṅ-phyogs-kyi nags-khrod-cig-na rtsa’i-dpyil-po sgo-khyog-rims-pa-gsum-can shig-pa daṅ / ma-shig-pa maṅ-po maṅ-po yod rtsig-pas-brtsigs-pa-med da-lta sdod-mi’aṅ’dug-gsuṅs-so / / dur-khrodchen-po-bSil-ba-tshae-ni Nā-lendra’i nub-byaṅ-na-nags-kyi po-chen-po-shig-gi-dkyil-na

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1. golà.
2. Read : lcag.
3. sdoṅ-po ?
4. *Vyākaraṇa.*

nags-med-pa’i-stoṅ che-ba cig ’dug-go nags-khrod de-na dug-sbrul kyaṅ maṅ-ste lus gshan khra-bor yod-pa-la kha-nag-pa mi’i-brla-tsam-pa śiṅ-khrod-du ’gyus-pas śiṅ-gi-rtse-mo-rnams ’gul-shiṅ phrug-phrug-byed-pa-yod / dom-nag mthoṅ-bas kyaṅ ’jigs-pa-’dug gsuṅs-so // bla-mas lan-cig lhuṅ-bzed-du ras gril-nas [29a] rgyab-tu khur-nas chu-skor-na thag-riṅ-po yod-pas chu-cig-la brgal-bas chus khyer-ba-las chu pha-gir thar-tsam-byuṅ-ste mi-nag-po gcig byuṅ-ba-la chu-las sgrol-daṅ byas-pas kho na-re ṅa rigs-ṅan yin zer-te / sgrol-bar-ma-byuṅ rigs-ṅan-gyis mi-rigs-bzaṅ-ba-la lag-pa reg-tu-mi-ruṅ zas-za-ba-la mig-gis bltas-na zas-’phro ’bor-dgos /rigs-ṅang-yi-rtags rna-ba-la bug-pa med / gshan-rnams rna-ba bug-pa-can ’oṅ / thar-thor rigs-ṅan byuṅ-na za-ma-zar-mi-btub-pas du-raṅ-gatstsha[1] pha-gir soṅ zer gsuṅs / rDo-rje-gdan daṅ Nā-lendra mu-stegs-pa’i

Chapter VIII

rten byin-rlabs-can maṅ-po gzigs-pa’i-le’u-ste-drug-pa’o[2] // spyir rGya-gar-na mu-stegs-po maṅ / de-bas ñan-thos ñuṅ / de-bas Theg-chen-pa ñuṅ / Bod-kyi-theg-chen-pa-bas kyaṅ rGya-gar-gyi-theg-chuṅ-ba phan-sems che / sloṅ-ba byuṅ-na mu-stegs-kyis kyaṅ ster-pa yul-chos-su ’dug / mu-stegs-ma-yin-pa’i-mi-kun tha-mal-pa yaṅ dad-pa śin-tu che-bas rab-tu-byuṅ-ba mthoṅ-na / Rā-hu-la he ban-dha-nam[3] Kyai Jo-bo-la phyag-’tshal-lo zer-nas phyag-’tshal / rten-nam pha-ma khaṅ-pa’i steṅ-’og-na thad-ka’i-steṅ-du mi-’gro / gos ṅur-smrig zer-ba de dmar-po-la zer-ba-yin de rab-tu-byuṅ-ba’i-gos yin-pas lhan-pa sor-bshi-tsam-gyi-dum-bu lam-na ’dug kyaṅ spyir byis-pas kyaṅ len-no // Ma-ga-dha’i-sa-cha-la groṅstoṅ-lṅa-brgya-bcu-gñis yod gsuṅs-so / Gṛi-dha-ku- -ṭa-parba-ta[4] Bya-rgod-phuṅ-po’i-ri de-ni mthon-po med spyir rGya-gar-na ri-med Bya-rged-phuṅ-po’i-ri de Bod-kyi-ri ’briṅ-po tsam-pa de bor-yod-pa / rtse-mo zlum khyil[5]-le-ba phyogs-thams-cad nags-kyis kheṅs-pa / ri-sul-la-la-nas chu ’bab-pa / la-la-na brag yod-pa stag daṅ dom daṅ dred daṅ gcan gzan maṅpo-gnas der mi-phal-gyis 'gro-mi-nus-pa grub-pa- [30**a**] thob-pa'i-paṇḍi-ta dug-sbrul daṅ gcan -gzan-gyis mi-tshugs-pa 'ga'-re-tsam bshugs-pa/ dbyar-śiṅ daṅ rtsa thams-cad skyes-pas ri mdog sṅon-por snaṅ-ba / dbyar-śśiṅ daṅ rtsa thams-cad skyes-pas ri mdog sṅon-por snaṅ-ba / dgun-rtsa daṅ 'jag-ma gaṅ-yaṅ-yod-pa-rnams rkam-pas kha-dog skya-bor snaṅ-ba / bya-rabs śiṅ-rabs bshin-du bya-daṅ śiṅ sna-tshogs yod-pa'o / / der Chos-rje Chag lo-tsā-bas mi maṅ-po-la rṇan-pa byin-nas la-la mda'-gshu thogs / gcan-gzan 'bros-pa'i-thabs-la la-las rṅa brduṅ / duṅ daṅ cha-laṅ daṅ 'bud-krol maṅ-po thogs / la-las sñug-phon rlon-pa-la me-sbar-nas tsag-chol chen-po 'oṅ-ba khyer-nas-byon / ri de'i-steṅ-nas nams-dga'-ba dri-shim-pa sṅon śaṅs-rgyas-kyis chos-gsuṅs-pa'i chos-khris yin rer-ba daṅ gzim-khaṇ yin rjes ra-ri yod-pa so-phag- gi-dum-bu lag-pa-tsam-pa daṅ / de-bas che-tsam-pa ca-le-co-le yod-pa ri'i-spyi-bo de-nas nags-med-pa rtsa 'jam-po skyes-pa / de'i spyi-bo-na mchod-rten so-phag-gis-rtsigs-pa baṅ-rim-gcig-pa-can logs-re-la 'dom phyed-daṅ-do yod-pa / Thaṅ-po-che' ibZod-pa-brag-gi de-tsam-pa gcig-la bum-pa de-bas che-ba gcig yod / de'i- [30**b**] druṅ-du Bha-ga-wan-gyis[1] chos-gsuṅs-pa-yin-la gnas byin-rlabs-can de-'dra-ba 'dug / de-nas sa slaṅs-te sa de rten-gyi-shabs-bsdom-pa-la-sogs-pa'i-naṅ-du bshugs-pa-yin gcan-gzan sbrul-gyis mi-tshugs-pa'i sgrub-pa-po cig de-na bshugs-te lo gsum lon zer de-la mi-kun 'dun-pa 'dug gsuṅs / / Chos-rje Chag lo-tsā-bas Bya-rgod-phuṅ-po'i-ri gzigs-śiṅ ri de-la byon-pa'i-le'u-ste-bdun-pa'o[2] / /

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[1] *Dūraṁ gaccha.*

[2] Read : bdun-pa’o.

[3] *Vandanam.*

[4] Gṛudhrakūṭa-parvata.

[5] Read : ’khyil.

Chapter IX

rGyal-po'i-khab ni sṅon mi'i-khaṅ-pa-la mi-ma-yin-gyis me-gtoṅ-bar-'dug-pa de-la rgyal-pos śes-te thams-cad mel-tshe-cher-gyis-śig sṅon-ma su'i khaṅ-pa-la me-śor-ba de phyis nags-khrod-du khaṅ-pa byed-dgos-so shes-pa'i-khrims-bcas-pa-la rgyal-po'i-khaṅ-par me-śor-te / nags-su rgyal-pos brtsigs-pa-la ñin-mor brtsigs-pa nub-mo lha-'dras bśig-pa-las rgyal-po'i-khab yin-no shes ya-thems-la bris-pas 'jigs-ma-nus-te / des-na rGyal-po'i-khab-bo / sṅon mi-khyim brgyad-brgya yod skad /

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[1] *Bhagavān.*

[2] Read : brgyad-pa'o.

[31**a**] da-lta drug-brgya yod-pa-la khaṅ-pa bshi-brgya so-phag-gis brtsigs-pa yod / rGyal-po'i-khab-kyi byaṅ-na chu-tshan gcig yod lho-phyogs-na ri-śar-nub-tu nar-mor riṅ-ba des sa-'dam-pa shig yod-pa de'i 'dab rGyal-po' i-khab ṅos-mar-la 'Od[1]-ma'i-tshal-gyi nags riṅ-po gshan-pas sṅo-bar yod / ri de'i-mgo nub-ṅos-na phar ri-med-pa'i-bar nag-po-la lam-cig yod-pa de-la phyin-pas ri-chuṅ de'i phag lho-phyogs-na Bya-rgod-phuṅ-po'i-ri yod-do // Bya-rgod-phuṅ-po'i-ri daṅ rGyal-po'i-khab-kyi-bar-na dpag-tshad gsum yod gsuṅs-so / rGyal-po'i-khab der paṇ-chen Ya-śo-mitra-la chos maṅ-du gsan gsuṅs / rGyal-po'i-khab gzigs-pa'i-le'u-ste-brgyad-pa'o[2] //

Chapter X

Nālendra shes-pa mi'i-dbaṅ-po sṅon rgyal-pos bsheṅs-pas de skad grags / de-ni chu-bo Ganṅgā'i phar-'gram-na ñin-gñis-sṇa-sleb-kyi-sa-na rDo-rje-gdan-nas lho-bun-tu phyin-pas gro-sña-sleb-kyi-sa-na [31**b**] yod Rin-chen-'phreṅ-bar sṅon-gyi-rgyal-pos chos-kyi-gshi / shes-pas skabs-su gsuṅs-pa-la de-na dbu-rtse chen-po bdun dbus-su bsgrigs-pa-yod / gñis-ma-gtogs-pa rgyal-pos bsheṅs gñis slob-dpon chen-po-gñis-kyis re-re bsheṅs-pa / de'i-phyi-rol byaṅ-phyogs-na mar bsgrigs-pa'i dbu-rtse chen-po bcu-bshi / de'i-phyi-rol-na a -ri-kha[3] shes-pa'i gtsug-lag-khaṅ chuṅ-ba brgyad-bcu-tsam yod / de phal-cher rgyal-pos bsheṅs / la-la btsun-mos bsheṅs-pa'o // Tu-ru-khas[4] ñams-dma'-bar-byas-pas shabs-tog-byed-pa daṅ mchod-pa-'bul-mkhan med-pa śas-che-ste / so-pha-gis-brtsigs-pas ma-shig-pa maṅ-po 'dug / de-na bla-ma paṇḍita chen-po Ra[5]-hu-la-śri[6]-bhadra dPal-sgra-gcan-'dzin-bzaṅ-po mkhas-grub btsun-pa'i-dge-sloṅ dguṅ-lo dgu-bcu lag-pa shes-pa de bshugs / Ma-ga-dha'iryal-po Bu-ddha-se-nas bla-ma de-la-sogs-pa'i-paṇḍita bshi-tsam daṅ bandhe bdun-bcu-tsan re'i shabs-thogs-byed-paDza-ya-de-wa[7] / rGyal-ba'i-lha [32**a**] shes-bya-ba'i-phyug-po-gcig-gis rin-po-che'i-khri bśams-pa yod-na sa-ha-li zer-ba sbraṅ-skyobs shes-pa-ste gnam-yol-la phyogs bshir yaṅ yol-ba btags / de’i-naṅ rluṅ-yab daṅ mar-me’i sbraṅ-bu bdas-te med-par-byas-nas phyogs-bshi’i yol-ba phab-te[1] bla-ma gzims-se // ’dzom-’dzom-mo phal-che-ba yaṅ de-ltar bskur-bsti[2]-byed-dgos gsuṅs-so / / gtsug-lag-khaṅ Dha-na-ba daṅ / Ghu-na-ba ces-pa gñis-su chos-gshi pher-byed gsuṅ / spyir gtsug-lag-khaṅ brgyad-cu-rtsa-bshi yod-pa-la da-lta mi-khyim brgyad-cu-rtsa-bshi yod / rten khyad-par’-phags-pa bshi bshugs-te / Jo-bo Kha-sarpa-ṇi’i rdo-sku daṅ / ’Jam-dpal-’jiṅ-yon[3] daṅ / Ye-śes-mgon-po’i rdo-sku raṅ-byon daṅ / sGrol-ma-rgyan-med ces-bya-ba bshugs-so / / Kha-sarpa-ṇi ni rgyal-po’i-gtsug- lag-khaṅ-na bshugs-te / slob-dpon ’Phags-pa Zla-ba-grags-pa daṅ / slob-dpon Tsandra-go-mi gñis sgro-gleṅ-mdzad-pa’i-dus-su Tsandra-go-mis [32b] lan ’phral-du ma-thebs kyaṅ phyis thebs-par-’dug skad / lan-cig slob-dpon Zla-ba-grags-pas chos-dris-pa-la Tsandra-go-mis lan-btugs-nas chab-bsil-ba ltar mdzad spyi-blugs[5] kyaṅ khyer-nas byon-pas de’i-phyir slob-dpon Zla-ba-grags-pas gzigs-pa’i-ched-du byon-pa’i Ka-sarpa-ṇi’i rdo-sku de phyag-gyas-pa mchod-sbyin-du-yod-pa de rnam-’’gyur-gyi-phyag-rgya mdzub-mo ke-re-mdzad-thal-’gyur-gyi- se-gol-gtog-ciṅ ’di skad zer-ba-yin gsuṅs-nas Tsandra-go-mi-la chos-slob-kyin-’dug de de-ltar lus-pas da-lta’aṅ phyag-’dzub ke-re-ba che-chuṅ mi-tsam-pa cig ’dug / slob-dpon Zla-ba-grags-pas ñe-riṅ-ma-mdzad-par ṅa-la’aṅ gsuṅ-bar-shu gsuṅ-bas khyed skyes-ba lha-brgyar paṇḍi-tar skyes-śiṅ ’Jam-pa’i-dbyaṅs-kyis byin-gyis-brlabs-pas ṅas bśad-mi-’tshal gSaṅ-ha-’dus-pa sgom gsuṅs-so / / de-nas gSaṅ-ba-’dus-pa shag bdun bsgom-pas [33a] sPyan-ras-gzigs kyaṅ rub-phyogs-na dkar-kroṅ-ṅe ’dug-pa gzigs-so / / dkar-por-gzigs shes grags kyaṅ dmar-por bśad gsuṅs-so / / yaṅ Mañju-gho-ṣa-grī-ba-wāṅga[4] ’Jam-dbyaṅs-mjiṅ-yon[5] shes-pa de slob-dpon Zla-ba-grags-pa Tsandra go-mi-la bsus-ba-mdzad-pa-na śiṅ-rta-gcig-gi-steṅ-du sku des bshugs-pa khrid śiṅ-rta-gcig-gi-steṅ-du Tsandra-go-mi bshugs-par-shus-pas ma-gnaṅ-ste / ṅa dge-sloṅ-gi-dge-’dun-gyi-gtsug-lag-khaṅ-du śiṅ-rta’i-steṅ sdod-pa-mi-ruṅ gsuṅ nan-tan cher shus-pas ’o-na ṅas ’Jam-dbyaṅs-kyi-śiṅ-rta’i-steṅ-du rta bshug-[1]tu bsdad-la ’Jam-dbyaṅs-la bsil-yab gyo-ba-pa’i-tshul-du bya’o gsuṅ-nas de-ltar mdzad / Nā-lendra’i nub dpag-tshad-gcig-gi-sa-nas lho-na mar spyan-draṅs-pa Tsandra-go-mis sku de ’Jam-dbyaṅs dṅos-su-gzigs-pa mi-rnams-kyi-pha-gi-la ltos-daṅ lyos-daṅ byas-pas mi-snaṅ-ba ma-dag-ste bem-por ’du-śes-nas de-ka-ltar lus-pa-yin-no da-lta’aṅ ’jiṅ-yon[2]-du-yod / [33**b**] śiṅ-sku yin-la mi-tsam-pa yod de-lta-na’aṅ rten-dag-la Saṅs-rgyas dṅos-kyi ’du-śes skyed-de gsol-ba-btab-na dṅos-su chos-gsuṅs-pa-la-sogs-pa ’byun-ba-yin / / bem-po yin bcos-ma-yin gzugs-brñan yin sñam-na byin-rlabs kyaṅ chuṅ gsuṅs / de’i raṅ-bshin ni Jo-bo’i-gdams-pa-las kyaṅ rten mthoṅ-na yaṅ ’di-dag ni / byin-gyis-brlabs-las-byuṅ-ba’i-phyir / / De-bshin-gśsegs-pa-ñid yin-no / / sñam-du dad-ciṅ gus-par-bya / shes gsuṅs-so / / Tā-ra-tha[1] sGrol-ma-rgyan-med ces-bya-bar grags-pa de-ni slob-cdpon Tsandra-go-mi byaṅ-chub-sems-dpa’ yin-pas sloṅ-tshad-ster-bas byin-zin-nas ci’aṅ med-pa’i-dus-cig-tu rGy-gar lho-phyogs-nas ’oṅs-pa’i glu-mkhan daṅ zlos-gar-mkhan gyis zla-ba-phyed-du glu-gar-gyi-rol-mo-phul-nas nor-sloṅ ze-ba-la na-bza’-ras-cig-yod-pa de byin-pas ma-’dod-te ci ster-na sñam-du-dgoṅs-pa-na gzim-khaṅ gtsug-lag-khaṅ de’i śar-gyi gyen-logs-la sGrol-ma’i-sku-bris-pa-cig [34a] yod-pa-la gsol-ba-btab-pas de’i shal-nas ’di-tsho byin gsuṅ-nas phyag-gyas-pa’i-sor-gdub-pa / yon[4]-pas phud-nas gnaṅ / dpuṅ-rgyan phyag-gñis-kas phud-nas gnaṅ-bas sil-khrol-khrol dṅos-su-byuṅ-bas de-rnams rol-mo-mkhan-la byin de-la paṇḍi-ta-rnams-kyis de-tsam gaṅ-nas byuṅ zer-śiṅ[5] brtags-pas sGrol-ma’i phyag-sor daṅ dbu-la śul kyaṅ skor-re-’dug-pas sGrol-ma-rgyan-med ces sGrol-ma dṅos-su grags/de-nas Nā-lendra’i-lha-khaṅ sgo-nub-tu-blta-ba-cig-na śar-gyi-rtsigs[6]-pa’i-naṅ-logs-na shabs-kyi thad-kar mgo-gtugs-śiṅ byin-

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[1] Read : 'O.

[2] Read : dgu-pa'o.

[3] *Ārāmika.*

[4] Turuṣhka.

[5] Rà.

[6] śrī-.

[7] Jayadeva.

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[1] Read -ste.

[2] Read bkur-sti.

[3] Read : gyon.

[4] Mañjughoṣha-grīva-bhaṅga.

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1. Read : gshug.
2. Read : gyon.
3. Tāriṇīkà (suggested by Pandit Ràtula Śàṅkīi tyàyana)
4. Read : gyon.
5. Read : shiṅ.
6. Read : rtsig.

rlabs-shus-pas snum kred-kred-par soṅ-nas nag-pa’i-dkyil zad-pas ther-ther-soṅ-ba byin-rlabs-can de da-lta rib-tsam gsal-bar-bshugs-’dug / Ye-śes-mgon-po ni dus-cig-na Nā-lendra-nas śar-phyogs-su ñin-lam-gcig-na O-tanta’i gtsug-lag-khaṅ-na gar-log-gi-dpon-gcig-gis gshis-kha-byas-nas-yod-pa des [34**b**] bla-ma Ra-[1]hu-la-śri[2]-bha-dra’i-yon-bdag Dza-ya-de-wa bza’-mi gñis dbaṅ-med-du bos-nas soṅ-ba shag ’ga’ log-ma-byuṅ-de-nas ’grul-cig byuṅ-nas bla-ma dpon-slob-rnams-la yon-dbag bram-ze na-re / ṅed Gar-log-gis bla-ma’i-spyan-sṅar mgo-zlum maṅ-po bsdod[3]-pa-la bsñen-bskur maṅ-du byas zer-nas bzuṅ da bla-ma dpon-slob-rnams kyaṅ kroṅs-ṅes-par-’dug-pas bros-śig zer-ba’i phrin byuṅ-bas / bla-ma-la ’o-skol-rnams gśegs-par-shus-pas khyed-raṅ-rnams bros-śig ṅa dgu-bcu-lhag soṅ-bas thar yaṅ mi-thar ’gros kyaṅ mi-’gros gsuṅs yaṅ bram-ze’i phrin byuṅ-nas bla-ma-la shus-pas sṅa-ma skad gsuṅ / phrin de maṅ-po maṅ-po byuṅ-bas slob-ma gshan thams-cad bros / Chos-rje lo-tsā-ba gcig-pu bla-ma chags-nas bshud ma-phod bla-ma-la gśegs-par-shus-pas khyod Bod-kyi-mi gcig ṅa-la chags-nas sdod-pa glen / [35**a**] yul-mi slob-ma-rnams kyaṅ ’bros-pa-la khyod mi-’bros-pa gsod-yoṅ gsuṅ-nas bka’-kyon-[4]te mi-bshud-na ṅa gsod kyaṅ mi-’gro shus-pas mñes-nas khyod dam-tshig-can ’or-che da ’o-na khyod kyis khur-na theg-gam / theg-na’u-cag gñis ’bros[5]-so gsuṅs / bla-ma khur-nas ka-ba gcig-la bskor-ba-mdzad-pas bla-ma’i-shal-nas theg-par-’dug bu-ram rkyal-pa[6] chuṅ-ba gaṅ daṅ ’bras tshom-pa gcig daṅ dpe gces-pa ’di-tsho yaṅ khyer-cig[6] thag-riṅ-por mi-thar-te ṅa-la thabs yod-kyi gsuṅ-nas lho-nub pha-tshad-na mgon-khaṅ yod-sa der byon-te / bla-ma’i-shal-nas Ye-śes-kyi-mgon-po ’di ni dur-khrod bSil-ba’i tshal-du rdo-la raṅ-byuṅ-du byon-pa-la slob-dpon ’Phags-pa Klu-grub-kyis rñed-nas ’dir spyan-draṅs-nas bshugs-su-gsol-ba-yin / sṅon Gar-log-gis ’di’i rdo thams-cad khyer sku-la snum

[1] Rà.
[2] Drī.
[3] Read : sdod-.
[4] Read : bkyon.
[5] Read : bros-.
[6] Read : shig.

’byug-pa daṅ phyag-’tshal-ba’i-dod-por mi-gtsaṅ-bas byugs thal-ba gtor-phoṅs bstan-pas mi de khoṅ-raṅ O-tanta-pu-rir [35**b**] sleb-[1]nas pho-ba glaṅ-thabs-kyis de nub-raṅ-la śi-nas saṅ naṅ-par rdo-ba ’di ma-ñan-pa cig ’dug zer-te them-pa ’di yar-la skyal[2]-ba-yin dus-de-nas Tu-ru-ka[3] mu-stegs-kyis thon-kor ñe-mi-nus-pa-yin gsuṅs-so / / der bshugs-pa’i-śul-du cig-car-du Tu-ru-ka’i-dmag gsum-brgya-tsam mtshon-cha ziṅ-ṅe-ba byuṅ-ste bkroṅ ṅes-par ’dug kyaṅ ma-rñed-pas skyaṅs-nas log-soṅ-ṅo / yon-bdaz bza’-mi giñs-po shag ’ga’ lcags bcug-ste de-nas btaṅ-byuṅ-ṅo / mgon-po’i-sku de shal-gcig phyag-bshi-pa che-chuṅ-mi-bas-che-stam-pa mis snum-ñed-byas-pas sño--kred-kred-pa lte-ba’i-thad-kar mgo-btugs-nas byin-rlabs-shus-pas zad-pa-la rdo sran-zan mdog-tu snaṅ gsuṅs-so / / daṅ-po bla-ma Ra[3]-hu-la’i spyan-sṅar sleb-pa’i-dus-na dbUs-’gyur-’chaṅ / ’di-na’aṅ sgra ṅa-bas mkhas-pa med-de ’oṅ sñam-pa-la bla-ma’i slob-ma byis-pa [36**a** sgra-bslobs-pa ’ga’ snaṅ-bas de-kun kyaṅ ṅa-bas mkhas-par-snaṅ / mkhas-pa raṅ de yul Ma-ga-dha der phyin-nas gtugs-na ’oṅ-bar-’dug gsuṅ / paṇ-chen bLa-ma-lṅa-bcu-pa gsuṅ-ba-la bdag-gi-blo-la’aṅ yod śes kyaṅ śes da ñan-mi-dgos snam-pa-la bla-ma paṇḍi-ta chen-po’i-shal-nas saṁ-kṛi-ta’i-’grel-pa mkhas-su-’gro-ñon gsuṅs-pas ñan-pa sdon-la’aṅ phan-par-byuṅ khyad-par yaṅ ’ga’-re ’dug ñan-rin-chog-par-byuṅ gsuṅs der dus dbyar-du ’gro-tsa-na bla-ma’--shal-nas khyed Bal-por bshud-dgos / ’dir tshad-pas groṅ-’gro / ’dir Bod gshan byuṅ-bas kyaṅ slob-gñer daṅ ’oṅ-ba-’dug-can na-niṅ śi-ba-yin khyed-kyi-sṅar yaṅ chos maṅ-po mkhyen-gda’-ba srog-gi-bar-chad-byuṅ-na phaṅs cis-kyaṅ bshud gsuṅ grogs-po-dag kyaṅ de skad zer yaṅ thugs-la dbyar Bal-por phyin-nas dgun dbUs-’gyur-’chaṅ ’dir ’oṅs-na chu-bo Gaṅga[5] rgal-ba’i-dka’-las cig-pos chog]36**b**] śi yaṅ ’dir slob-gñer-bya-dgos sñam-nas bla-ma-la ṅa śi yaṅ ’dir ñan-par-shu byas-nas bshugs-pas dbyar lan-gcig sku-la śu-ba gsum-brgya byuṅ-nas ’o-brgyal-bar-byuṅ-ba-la.

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1. Read : slebs.
2. Read : bskyal.
3. Turuṣhka.
4. Rā.
5. Gaṅgā

bla-ma'i-shal-nas khyod bsod-nams-can skal-pa-bzań-po-can-du 'dug gsuńs-nas dgyes-tshor-cher-mdzad / ńa 'di-'dra'i-na-tshabs-la bla-mas dgyes-pa ci yin sñam-pa-la bla-ma'i-shal-nas khyod-kyi chu-nad nań-du ma-byuń-bar phyir byuń-ba-yin śu-bas srog-gi-bar-chad mi-nus da khyed mi-groń gsuńs-nas dgyes-so / / de-dus-na gdan-she-rań-med-pas 'phral-du sdug-sran tshugs-te phyis khams ńan par-'dug gsuńs-so / / pa-ni-hi[1] shes-pa mthil-lham ko-ri dań yu-ba-med-par śiń-ńam ko-ba-la mthil bya-ba rkań-pa'i goń-dus sgreg-gis-'chiń rGya-gar-ba'i-lugs yin / res-'ga' de-'dra'i lham-yań-med-par byuń gsuńs-so / / yul-cig-na mu-stegs mań-po-mchod-par-byed-par-'dug-pa-la śiń mań-pot shan-chen-po-rtsigs-byas-pa'i-nań-du phyugs mań-po bcug-nas śiń-la me-spar-nas phyugs-ma-rams bsregs-pas me-chuń-na [37a] phyugs-ma-rnams phrad-phrad-byed-pa de'i mthar dkyil khor zlum-po dań gru-gsum gru-bshi-la-sogs-pa mań-po byas-byas-nas lab-lab-pa-ra-pu-re mań-po zer-bar-'dug / mchod-pa sbyin-pa'i-rigs de-la thabs-su 'dod-de thar-ba'i-thabs ma-yin / 'tshe-ba-dag ni thams -cad dań / / thabs ma-yin dań ńan-soń dań / / 'jigs[2]-tshogs theg-pa-dman-pa-la / / skyob-phyir skyabs kyi dam-pa-yin / / shes-pa'o / / thabs-mi-mkhyen-pa-ni de-'dra'i chos-log-go / dkon-mchog-gsum-la skyabs-'gro-byas-na dra'i-chos-la re mi-dgos-pa'ań 'oń gsuńs-so / / rGya-gar dań Bal-po-na sńo'i lo-ma sa'i-steń-du bkram-pa ltar skye-ba koń-po-med-pa-cig-la ra-phyugs-kyis rmig-pa-la-sogs-kyis ma-ral-ba dgos ral-ba'am skyon-can gcig zla-la śor-na zla-bo skyon-med thams-cad kyań rul-bar-'dug / grogs-po ńan-pa yań go-la rul pa-dań-'dra zla-bo thams-cad rul-du 'jug-par-'dug gsuń / lo-ma de'i rul-pa gris [37b] bcad-ciń bror-nas 'gron-bu bsregs-pa'i thal-babtab / de chan-phabs 'debs-pa'i dod-po yin-par bar-du dri-bzań btab-nas shag gñis gos-kyis mnan-pa lańs-pa de-la pa-ṇa[3] zer Bod-skad-du btuń de-la chos-skad-du tam-bo-la / ' phal[4] skad-dam Bal-po'i-skad-du go-la / Bod-skad-du so-rtsi shes-par-bsgyur-te / de'i kha-dog dmar-po gyur seń-ńe-ba des so legs-par-'oṅ-bas so-rtsi shes gsuṅs-so / / da-ri-ba[1] zer-ba-la Bal-po se'u'i-khu-ba skyur seṅ-ṅe-ba de ban-de-rnams-kyi btuṅ-ba yin rGya-gar-na ban-de chaṅ mi-'thuṅ gsuṅs-so / / Nā-lendrar chos rdzogs-par-shus-nas bla-ma-la ṅa Bod-du 'gro-bar-shus-pas ma-gnaṅ-te[2] de-nas zla-ba gcig-tsam soṅ-ba-na bla-ma'i-shal-nas khyod-kyis chos maṅ-po mkhyen-pas sems-can-la phan-thogs 'oṅ Bod-du bshud-dgos gsuṅs'o-na 'gro-bar-shu byas-pas de-riṅ bshugs-cig[3] gsuṅs / saṅ de bshud-pas do-nub gru-khar nam-yaṅ sleb sṅa-dro bshugs-śig gsuṅs [38**a**] der nub-mo bsdad de'i-naṅ-par deda gshud-dgos gsuṅs-nas de'i ñin-mo paṇḍi-ta mdo-li-la bteg-nas skyel-du-byon khyed dge-sloṅ legs-po cig yod-pas Bod-du bshud gsuṅs-nas spyan-chab-bsil / ṅa na-so rgas Bod-sa-thag-riṅ skye-ba 'dir da 'phrad-pa mi-'oṅ bDe-ba-can-du 'jal-[4]'oṅ cig gsuṅs-nas slar-bshud-do / / bla-ma de-la bsñen-bkur 'thon[5]-po byas-pa-yin gsuṅs Chos-rje Chag-lo-tsā-bas lo-ril-po gñis yul Ma-ga-dhar bshugs-so / Nā-lendra'i le'u-ste-*bcu-pa'o* / /

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[1] panhi.
[2] Read : 'ji-.
[3] Hindi, pàn.
[4] Read : phal-.

Chapter XI

de-nas Chos-rje zla-bo-med kyaṅ byon-te chu-bo Gaṅ-gā'i gru-naṅ-du Gar-log-mi-gnis khyed Bod-kyi-mi 'dug khyod-la gser 'dod zer Chos-rjes ṅas rgyal-po-la bśad-do byas-nas kha śugs-chen-po byas gsuṅs / khoṅ-gñis-kyis Chos-rjes[6] lhuṅ-bzed gru-naṅ-nas tog-gis khyer-bas gru-naṅ-nas rGya-gar-gyi-yon-bdag-pha-bu-gñis 'dug-pa'i-bu de dad-pa-can cig 'dug-pas de na-re dge-sloṅ ṅo-mtshar-can gcig 'dug lhuṅ-bzed ma-'khyer [38**b**] khyod-gñis-la nor gcig sbyin zer de-gñis na-re khyod-kyi nor mi-'dod Bod 'di-la 'dod zer / der khoṅ-gñis-la pa-na[7] gcig śor pa-na gcig zer-na de 'gron-bu brgyad-bcu-la zer-ba-yin gsuṅs / de-nas Ti-ra-hu-ti'i groṅ-khyer-Pa-ta[8] shes-pa der sleb-pa'i-dus-na dge-sloṅ gcig-la naṅ-pa yin-nam dris-pas yin zer de-la gnas gyar-nas bshugs-pas der sku-khams sñuṅ-ste rkaṅ gar-yod sta-res bśag-pa ltar gyur gnas-po na-re sñuṅ-ṅam zer khams ma-bde gsuṅs-pas yul dbUs-kyi tshad-pa phyi-la ’braṅs-pa-yin cis-kyaṅ mi-phan-par ’chi-ba-yin khyod ’dir ma-bsdad ro-khaṅ yod-pas der soṅ zer ñin-re-bshin de-skad zer / de’i-dus-su tshad-pa’i-sñuṅ-nad drag-pos ni thabs gsol-ba’i-rgyags ni med / sñuṅ-ba-la gyog ni med / gnas-po des ni rtag-tu soṅ zer / yul-phyogs-kyi-mi-ṅo-śes-pa ni cig-kyaṅ med / śeg-bya-ba yaṅ med / [39**a**] der groṅ-la khad-pa śin-tu ’o-rgyal-[1]bar-byuṅ-ṅo / / de’i-dus-su gnod-bya’i-man-ṅag thun-moṅ-ma-yin-pasyod-pas ’phel-gyis dogs-nas bsregs / gnas-po des kyaṅ dpe rkus de-dus spyan tab-rib-tu gyur-pa’i-dbu-rṅas-su nag-po yor-po shig byuṅ-ste sṅags-pa cig na-re sku-khams sñuṅ-ṅam zer ma-bde gsuṅs-pas khyod su yin zer Bod yin gsuṅs-pas Bod-kyi gaṅ-nas ’oṅs zer dbUs-pa yin-gsuṅs-pas dbUs-kyi-gaṅ-gi-thad-nas y nshes nan-tan cher ’dri-shiṅ-’dug-pas ṅa gOal-gyi lTe’u’i-ra zer-ba shig-nas rGya-gar rDo-rje-gdan-du chos slob-pa-la phyin Bod-du log-’gro-ba-yin-te ’dir na-bas lus-pa-yin gsuṅs-pas sṅags-pa de na-re Chag lo-tsaā-ba dGra-bcom-gyi dpon-po cig na-niṅ-tsam-na rGya-gar-du bshud zer-ba de caṅ yin-nam zer de yin gsuṅs-pas / de na-re ṅas Bod-du paṇḍi-ta Śākya Śri’i chags-phyir lTe’u-rar shyin-pa-yin Phyag[2] lo-tsā-ba goṅ-ma des [39**b**] thugs-la ’dogs-po-byas ṅa-la nor yod-na khyod-kyi shabs-thogs-byed de ci-yaṅ med ṇa rGya-gar lho-phyogs don-gñer-du oṅs-pa-yin / ṅas rDo-rje-rnam-’joms daṅ gTsug-tor klog-śes khyed-kyi gyog dgos-na bya’am zer-bas dga’-nas ’o-na de-ltar shu byas-pas sṅags-pa des sñuṅ-gyog-byas-pas zla-ba-gñis-tsam sñuṅ-na’aṅ ma-groṅ-tsam-byuṅ gsuṅs-so / / de-skad-du’aṅ rGya-gar Bal-por bzab kyaṅ yul-dug-kyi / / tshad-nas drag-pos thebs kyaṅ dbaṅ-po-yi / / gtso-bo srog-gi-bar-chad ma-byas-pa / / de ’aṅ mkhan-po Chos-rje chen-po’i drin / / shes daṅ / bsruṅ-ba ñams-su blaṅs kyaṅ sṅon-las-kyi / / rims-nad chen-pos zin yaṅ bśes-gñer-gyis / / skyaṅs-pas tshe-yi-’du-byed ma-’gag-pas / / de-yaṅ mkhan-po Chos-rje’i drin / / shes gsuṅs -so / / sṅags-pa de-ni mgon-po phyag-bshi-pa ’di yin-par-snaṅ gsuṅs / de-nas sñuṅ-ba daṅs sku sṅa-so bshin ma-sroṅs pa’i-dus-su groṅ-khyer Pa-ra’i-rgyal-po de sraṅ-mdor ’byon-pa-yod zer-nas / rṅa broba daṅ gar-mkhan daṅ]40**a**] / rgyal-mtshan daṅ phye-ma phur-ma daṅ / bsil-yab gyob-pa daṅ / duṅ daṅ bud-dkrol-la-sogs-pa byed / khaṅ-pa’i-steṅ thams-cad-daṅ / sraṅ-gi-mdo thams-cad dar-gyi-su-sur kheṅs-par-byas / rgyal-po Rā-ma-siṅga[1] shes-bya-ba de glaṅ-po-che--cig-gi-steṅ-na rin-po-che’i-khri daṅ rgyab-yol-rgyan-sna-tshogs-brgyan-pa-la ’khod-nas byon / Chos-rje yaṅ blon-pos spyan-draṅs-du-byuṅ-ste / ñid ma-byon-na rgyal-pos chad-pas gcod-du ’oṅs-pas ’byon-par-shu / rgyal-po sraṅ-mdor lo-re-la lan-re-las mi-’byon de-la ltad-mo byed-pa-yin zer / blon-pos Chos-rje mdo-li-la spyan-draṅs-nas rgyal-po daṅ mjal / Chos-rje rgyal-po de-la saṁ-kṛi-ta’i tshigs-bcad-pas śis-pa-brjod-pas rgyal-po śin-tu mñes-nas gser daṅ / ras-yug daṅ / sman maṇ-po daṅ / ’bras daṅ / yon btaṅ-po gya-nom-pa phul-nas bla-mchod-la bshugs-par-shu gsuṅs-pa-la / Chos-rjes kyed mu-stegs-kyi chos-lugs-la ṅa-[40**b**]naṅ-pa’i-chos-kyis bla-mchod-byed-pa-mi-’thad-do gsuṅs-pa thugs-la btags gsuṅs-pas / ’o-na shag ’ga’ ’dir bshugs zer-nas rgyal-po des ci-dgos-pa’i-bsñen-bkur-byas gsuṅs / tshur-lam Ti-ra-hu-tir byon-pa’i-le’u-ste-bcu-*gcig-pa’o* / /

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[1] Hind. dāṛim.

[2] Read : ste.

[3] Read : śig.

[4] Read : mjal.

[5] Read : mthon,

[6] Read : rje'i.

[7] paṇa,

[8] Pa'ttalā.

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[1] Read : brgyal.

[2] Read: Chag.

Chapter XII

de-nas Ti-ra-hu-tir groṅ-khyer Pa-ta’i-khrom-chen-po tshogs-par Bal-po’i-mi-ṅo-ses-pa-byuṅ-ba-rnams na-re ’di-ltar sku-rid-pa groṅ’gros ku-bsegs ’gro zer-nas ṅus chos-rjes ṅa gson-gśin phyed-pa-yin de’u raṅ śi-ste sos-pa-yin gsuṅs-nas khoṅ ’ba’-ro-rnams-kyis bsñen-bkur-byas-śiṅ mdo-li-la spyan-draṅs-nas Bal-yul-du byon / Bal-yul-nas phyug-po-la ’ba’-ro-zer / ban-dhe-la ha-sa-si zer / sṅags-pa-la haṅdu-zer gsuṅs Bal-yul-du byon-tsa-na sku ma-ltaṣ-pa-la ’ba’-ro-rnams-kyis zas shim-po maṅ-po byin-pas bad-kan che-bar byuṅ gsuṅs / [41**a**] Bal-yul-du Ban-dhe-Sa-le zer-ba’i ’ba’-ro gcig-la gser-sraṅ lṅa-dom blaṅs-nas dpe-rten bsheṅs maṅ-du gsuṅs / der Maṅ-yul Guṅ-thaṅ-du lo-tsā-ba Ñag-tsho Tshul-khrims-rgyal-ba’i-gdan-sa Yaṅ-dog ces-bya-ba der bshugs-par-shu-ba’i-shu-’bul byuṅ-ba-la Chos-rje’i-shal-nas / gÑal-gyi-lTe’u-ta shes-par mkhan-po lo-tsā-ba goṅ-ma de'i gdan-sa skyoṅ-dgos-pa-yod-pas bsdod-[1]mi-khoms / lo gcig-gñis -kyis khyod-la'aṅ mi-tsho gsuṅs-pas lo-gcig-las ma-khom kyaṅ bshugs - par-shu zer / bla-ma Ri-wan-dra[2] mṅon-śes-mṅa'-bas Yaṅ-dog-tu'aṅ lo bshi-lṅa bshugs-nas byon-na'thad-de-tsam riṅs-pa kha-na-med-de rjes-la byon-pas 'gro-don 'oṅ gsuṅs-so / / gsuṅ des Yaṅ-dog-tu bshugs-pa-yin / de-nas Bal-po-nas Yaṅ-dog-tu phebs der Ha-ri-man-da-la-sogs-pa ma-daṅ-'dra-ba'i-bu bshi-la-sogs-te gna s-gshi brgyad-cu-tham-pa'i lde-mig ñin-gcig-la phyag-tu phul / [41**b**] yon-bdag-po phyug bTsan-grags-kyis gser-'bum phul / yon-bdag dKon-mchog-rten-gyis gser-gyi-ñi-khri phul / spyir gser-gyi-ñi-khri tshar bshi / brGyad-stoṅ-pa tshar gñis snag-tsha'i-gsuṅ-rab-la mdo-sde sum-cu-rtsa-gñis dus-gcig daṅ rgyas-pa bcu-drug dum-gcig-gis sna-draṅs-pa po-ti phyed-daṅ-ñis-brgya-tsam phyag-tu byon / chos-skad-du pustaka / 'phral[3]-skad-du glegs-bam gser-gyi-ma-yin-pa snag-tshas-bris-kyaṅ glegs-bam yin gsuṅs-so / / lar[4] dpe-cha ma-ltogs[4]-pa'i-po-ti ñis-brgya phyag-tu byon / Yaṅ-dog-nas dbUs-su byon-dus (yon-bdag-)po Phyug bTsan-grags na-re gser-'bum Yaṅ-dog-tu 'jog-na mi-dga'-bas Chos-rje-ñid gar bshud-du spyan-draṅs-par-shu zer kho-raṅ raṅ-gis ko-gtum-byas-nas sṅar-goṅ-du lam-du brdzaṅs-so / / dKon-mchog-rten-gyi Ñi-khri ñi-ma-bshi'i-sar skyel-du- byuṅ-bas de-gñis lTe'u-rar gdan-draṅs-so / / yon-bdag de-[**42a**] gñis bu med-nas tshad-pa-la / de-nas bu gsum skyes mi-nor-'dzoms-bde-skyid-daṅ-lldan-par gyur-to // Bal-yul-na bshugs-pa'i-dus-su Chos-rje Sa-skya-paṇḍi-tas mTshan-brjod-kyi-'grel-pa bDud-rtsi-thigs-pa'i-dpe bskur gsuṅ-ba byuṅ-ba-la de'i' rGya-dpe bskur-bas khyed-raṅ-gis 'gyur-mdzad-pa'i Bod-dpe'i gyur blta-ba-yin gsuṅ-nas yaṅ bskur-ba gzigs-pas śin-tu mñes-te phyis Sa-skyar mjal-dus gsuṅ-gleṅ-mdzad-pas Chos-rje Sa-skya-pa'i-shal-nas lo-tsā-ba Rin-chen-bzaṅ-po'i-rtiṅ-la khyod-bas mkhas-pa ma-byuṅ ṅes-pa-yin / ṅa yaṅ khyed-kyi 'di-ltar mkhas-pa cig bya sñam-pa-la yab-mes-kun-gyis rGya-gar-du ma-btaṅ-bas lan sku-drin-che-la chuṅ-du-byuṅ che-ste chos daṅ loṅs-spyod-daṅ-ma-bral-ba-mdzad / chuṅ-ste rGya- gar-du ma-btaṅ gsuṅs-so / / phyis Hor-yul-du'aṅ Chag lo-tsā-ba raṅ mkhas-pa yin-pas yon-tan slob-'dod-na khoṅ-la gtugs-śig gsuṇs-skad-do / / [42**b**] Yaṅ-dog-tu chos-gsuṅs-pas bla-ma Sa-skya-pa' islob-ma dge-bśes bcu-tsam-la'aṅ chos-kyi-phan-thogs che--bar byuṅ gsuṅs-so / / Maṅ-yul Yaṅ-dog-tu lo-tsā-ba bshugs-pa'i-le'u-ste-*bcu-gñis-pa'* / /'

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[1] Ràmasiṁha.

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[1] Read : sdod.

[2] Ravīndra.

[3] Read : phal.

[4] gtogs

[5] Read : gtogs/

Chapter XIII

de-nas gÑal lTe'u-ra-pa-rnams-kyis spyan-draṅs-pas Yaṅ-dog-nas byon-pa'i-tsho gser-'bum Ñi-khri-sogs daṅ / phyag-dpe Bod-dpe rGya-dpe'i sna-ka-rtser-bshugs-pa-rnams mdzo maṅ-po-la bkal-nas byon-pas mi-la-la na-re dpe daṅ chos de-tsam-gyi-maṅ po mi-srid tshos daṅ bu-ram maṅ-po yod-'dug zer-skad / de'i-dus-su raṅ-thag-cig ma-tog-pa ci-dgos-pa 'bul-ba-byuṅ / mi-che-rgu-cog-gis shabs-kyi-rdul spyi-bos blaṅs-te gÑal-gyi-lTe'u-rar phebs-sa-gshi rta daṅ mis gaṅ-shiṅ / nam-mkha' 'ja' daṅ dar-gyis gaṅ-ba / shabs-kyis gaṅ daṅ gaṅ bcags-pa / bkra-śis lo legs bde-skyid-ldan / lTe'u-ra'i slob-dpon Don-shags-pa Chos-rje sṅon gshon-nu'-i-dus-su lha'i-shal [43**a**] gzigs gsuṅs-pa-la yid-ma-ches-pa bar-chad yin rGya-gar-nas log-mi-'oṅ gsuṅ-ba-la lo ñi-śu-rtsa-bshi ma-'jal[1] kyaṅ da-bzod[2] bar-chad-med-par byon-pa-la dad-gus gshan-pas che skad / mkhas-grub-btsun-pa'i sñan-grags phyogs-bcur khyab / Hor-yul- nas kyaṅ chos-kyi-rgyal-po 'Phags-pa daṅ / rgyal-po Lo-go-sa-bdag-Go-pe-la gus-pa'i-thugs-kyis spyan-'dren-btaṅ-bar- gyur// de-la slob-dpon Śig-śa-ta-daṅ-la-sogs-pa'i gser-yig-pa'ga' yaṅ-daṅ-yaṅ-du byuṅ-shiṅ gus-pas bsñen-bkur-byas-ste[3] / Hor-yul-du spyan-'dren-pa'i-gtam-shus-so / / 'gro-ba maṅ-po phan-bde-la bkod-ciṅ lTe'u-rar bshugs / rGya-gar-nas phebs-nas lo phyed-daṅ-bco-lṅa-tsam soṅ-ba'i-dus-su 'brug-gi-lo-la Si-tu A-skyid daṅ / dpon-po 'Jur-naṅ daṅ Ab-rkan la-sogs-kyis Hor-yul-du spyan-draṅs-pa-la mdo-li-la spyan-draṅs-nas Byaṅ sÑiṅ-'brum-du byon / de'i-tshe shabs sñuṅ[4] / de'aṅ yos-bu'i-lo-la sa-gyos chen-po]43**b**] khaṅ-pa shig-pa maṅ-pas bla-braṅ

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1. Read : mjal:
2. Read : gzod.
3. Read : te.
4. Read : bsñuṅs.

du bshugs-ma-nus-phyir bshugs-pas kyaṅ lan chos-skyoṅ-gis shabs-la lcags-sgrogs bcug-nas Hor-yul-du mi-gtoṅ-ba-'dug ces kyaṅ rno-mthoṅ-mkhan-gyis zer / Hor-Bod-kyi-mi blo-can-kun-gyis lam-du groṅ-na phaṅs-par mthoṅ / dpon Zin Śes-rab-skyabs-kyis Hor-Bod-kyi-mi-sna-kun bsags-te lam-du groṅ-pa-na gryal-po yaṅ mi-mñes / Bod-du bshugs-na 'gro-ba-kun-la phan-khams che-bas Hor-Bod-kun gros-kyis zer-ba-la-brten-nas Hor-Bod-kun-gyis Bod-du bshugs-par-shus / de'i-dus-su dpon Śes-rab-skyabs-kyis shus-pa bla-ma paṇḍi-ta chen-po bcu-gñis / Bod-du lo-tsā-ba bshi mkhas-btsun ñi-śu-la chos gsan-pa'i gsan-yig chen-mo ḍe mdzad-de gnaṅ / slar-yaṅ gÑal-du byon / rGya-gar-nas gÑal-du byon-nas lo gñis-tsam-na 'Phrul-snaṅ-gi Śākya-mu-ne-la mchod-pa-'bul-du byon-pa'i-lam-du Yar-luṅ sTag-tshal-[44**a**] du paṇḍi-ta Dā-na-śi-la-la sgrub-thabs-bsdus-pa'i rGya-dpe yod-med 'dri-ba-la byon-te chu-ba-ber gcig daṅ / lga-pi-pi-liṅ phul-nas rGyud-bla-ma'-i-mchod-brjod saṁ-kṛi-tai'i-skad-du gsuṅ-te[1] śis-pa brjod-pas paṇḍi-ta 'dar-sig-sig spyan-chab li-li-li byuṅ / mkhas-mkhas ṅa-bas khyod mkhas-pa 'dug / khyod rGya-gar-du yun-riṅ-du sbyaṅs-pas paṇḍi-ta chen-po'i-chen-por 'dug / ṅa Bod-du bsdad-bas ba-laṅ[2]-du soṅ / khyod mkhas-brags-pas ṅa'i spu laṅ[3]-pa-yin gsuṅs-so / / gser-phye phyl-ba'i-druṅ-du chos-gsuṅs-te rGya-gar-gyi-lo-rgyus gsuṅs-pas mi-tshogs-pa thams-cad 'chi[4]-ma śor-ba śa-stag byuṅ / de'i lo-la gser-phye-phul-ba'i-yul-khams-der nad-med-pa lo legs-pa byuṅ-ṅo / / lTe'u-ra'i-gdan-sa skyaṅs-[5]pa'i-le'u-ste-*bcu-gsum-pa'o* / /

Chapter XIV

dguṅ-lo drug-cu-re-gcig-pa rta'i-lo-la Thaṅ-po-cher-byon / [44**b**] dpyid-dbyar-ston-gsum-gyi-chos dgon-pa-chen-mor bshugs-nas gsuṅs / dpyid-chos-la Tiṅ-ṅe-'dzin-rgyal-po'i-'grel-pa daṅ sems-bskyed chen-mo-la-sogs-pa gsuṅs / dbyar-chos-la sKye-rabs daṅ / sPyod-'jug daṅ / bŚes-pa'i-spriṅ-yig daṅ / Ka-ma-la-sī-la'i-sGom-rims-gsum daṅ / rTa-dbyaṅs-kyi-Kun-rdzob-byaṅ-chub-kyi-sems-sgom-pa daṅ / Don-dam-byaṅ-chub-kyi-sems-sgom-pa-rnams gsuṅs / ston-chos-la ’Phags-skor-gyi-chos-phran-sna-gcig kyaṅ ma-lus-par gsuṅs / gshan-yaṅ bla-ma-ñid-kyis-mdzad-pa’i-maṇḍal-gyi-cho-ga-gsum daṅ / Chos-spyod-nor-bu’i-phreṅ-ba daṅ / bsNo-ba’i-man-ṅag-rin-po-che’i-gter daṅ / Nan-soṅ-sbyoṅ-ba’i--rgyud-cha-lag-daṅ-bcas-pa / kLu-sgrub-kyi-smon-lam-shigs-su-bcad-pa-dgu-pa ’gyur-bcos-nas-gsuṅs pa / shan-yaṅ chos-bka’maṅ-du gsuṅs-nas ston-chos bzabs-[1]pa-yin des thon-pa-yin-no / da gro-la bshud gro-thon-pa-daṅ grwa-pa-kun [45a] ṅa’-i-druṅ-du byon-cig gsusṅ-pas spyan-sṅar phyin-pa-na chos ’di śes-pa raṅ-gis mi-chog ñams-su-len-dgos-par-gda’i-bas ñams-len daṅ thos-pa-gñis-a gyis-śig / sṅon-la chos bslabs-nas da gdoṅ ñams-su-blaṅs sñam-na rtsis-su mi-’oṅ slob-parraṅ-la’aṅ bar-chad ’oṅ-ba-yin-pas ñams-len-spyod-pa-daṅ-’phral raṅ-la gyis / ’o-skol ’chi--khar mi-’gyod-pa-re-byed ’tshal de-la chos-śes-par-byas-nas ñams-su-len-dgos / kho-bo yaṅ da-lo gñis bśad-pa-byed-nas sgrub-pa-raṅ byed-rtsis su-byuṅ na-yin / e-yoṅ mi-śes / Chos-rje goṅ-ma de dguṅ-lo drug-cu-rtsa-bshi-la sku-gśegs-pa-yin / khyed yi-dam-gyi mṅon-rtogs gaṅ-la mos-pa re-re blo-la bzuṅ-la bsgom / bLa-ma-lṅa-bcu-pa bzuṅ / gshon-nu-dus-su yi-dam-lha’i-bsñon-pa thebs-dgos-pa-yin kho-bo kyaṅ gshon-dus-su yi-dam-lha’i-bsñen-pa-’bum-tshe-ñi-su-rtsa-drug bskyal-bas rGya-gar-nas ma-śi-bar log-tsam-byuṅ-ba ’di yin rjud-rjud-par-’dug-ste gsuṅ-nas phyag-gi-bar lhu-la byil-byil-mdzad-de // yaṅ lan-geing kho-bos Lho-Bal-du ’gro-tsam-na rDo-rje-gdan ma-mthoṅ-bar-du mi-ldog-pa’i-dam-bca’-byas lo bcu-bdun lon-nas bshi-bcu-rtsa-lṅa’-i-bar-du snag-sñug-daṅ-mi-’bral-ba’i-dam-bea’-byas / da-lta dge-sbyor-gyi-dam-bca’ daṅ // dkor-la mi-’bag-pa daṅ/gshis-kha mi-gcod-pa daṅ / gser se-ba-gcig-nas bre-gaṅ kyaṅ bed-’gyur-du-mi-btoṅ[2]-ba daṅ/ ’khor-la khral mi-bsdud pa daṅ/ mi-dbe’i-dpon-mgo mi-byed-pa’i-dam-bca’ ’ga’ yod gsuṅs-so // ston-chos thon-ma-thag dgon-pa-ehen-mo-nas ’Ju’i-phur byon rGyal-du zla-ba gsum mtshams-la-bshugs-te// gsuṅ-bead thugs-dam-mdzad / thun-mtshams-su sGron-gsal-le’u-daṅ-po’i ṭi-ka mdzad / Bod-lta-ba ma-dag-par yod sṅon

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[1] Read : ste

[2] Read : glaṅ.

[3] Read : laṅs.

[4] Read : mchi-.

[5] Read : bskyaṅs-.

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[1] Read: gzabs.

[2] Read: gtoṅ.

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पुस्तकालय
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ha-śaṅ Ma-hā-yā-na’i lta-ba dar da-lta’aṅ de-daṅ-’dra / lta-ba dag-par-byed-pa-la dbU-ma [46a] Rin-ehen-phreṅ-ba bśad-na phan/ Tnaṅ-du dgun ’di tshogs-chos-la bśad-dgos gsuṅs-nas bla-ma-ñid-kyi rGya-dpe ’bru re-re-nas yod-ciṅ/ sTon-pa ’Ju-bas Bod-yig-tu bris-te phyag-dpe’i ehan-bur btab / dgun Tnaṅ-po-cher byon Śud-ke’i-khaṅ-pa-nas dgun-chos-la sGron-gsal daṅ Rin-ehen-phreṅ-ba gsuṅs phyag-dpe de dge--b’ses Rigs-ral[1] gyiss hus-pas khomd-la gnaṅ-nas yod-ds / pyid-ehos sde-pnug-tu gsuṅs / dbyar-ehos ’Khor-rdo-dgon-par gsuṅs-śiṅ bla-braṅ btab / dbyar-thog gñis-kyis bla-braṅ-gi-mkhar-las kyaṅ tshar / de-duxs-su tsha-duṅ ja-duṅ tshogs-chos-lṅa-chos-duṅ / phyi-dro’i-chos-duṅ-rnams daṅ dgoṅ-ja’i-duṅ / dgoṅ-ma chos-spyod-daṅ-daṅ-bcas-pa-yi / ñin-re duṅ lan bcu-gsum bcu-gsum bgrags / / grwa-pa’aṅ dpe-’grems brgya-brgyas maṇḍal phul / / maṇḍal sa-yi stegs-bu’aṅ brgya-brgya byuṅ / / de-nas Phag-mo-grub-pa’i-dpon gShon-tshul-gyis Thaṅ-po-cher mi-bshugs-par-shu-ba’i-yi-ge byuṅ-bas dbyar-chos ston-chos-daṅ-bcas-pa Guṅ-thaṅ-[46**b**] du gsuṅs / ’Dren-phu-lhas-ldiṅs-su so-sor thugs-dam-mdzad / der sṅar Bod-du ma-’gyur-ba’i-gTsug-lag-dgu’i-rgyud bsgyur / Byiṅ-gi-O-dkar-brag-tu’aṅ thugs-dam-mdzad / lar Yar-luṅ-phyogs-su lo ril-po lṅa bshugs-so / / Chos-rje Chag lo-tsā-ba Thaṅ-po-cher byon-pa’i-le’u-ste-*bcu-b hi-pa’o* / /

Chapter XV

’Ju-ba-ston-pa bdag-gis ’Ju-phur gdan-draṅs-te-shus-pa-la ’Phags-pa kLu-sgrub-kyis mdzad-pa’i gSaṅ-ba-’dus-pa’i dhaṅ-mdzad / rDo-rje-dbyiṅs-kyi-dkyil-’khor-chen-po bsheṅs ston-pa daṅ ston-pa’i-ne-’brel-gyis shus-pa-la chos shag bcu gnaṅ / Sems-bskyed-chen-mo-daṅ Sems-bskyed-bsdus-pa daṅ tshogs-chos maṅ-du gsuṅs / chos-gsuṅs-pa’i thog-mar ’Jam-dbyaṅs-kyi-bstod pa daṅ / bDud-tshar-bcod-pa’i-gzuṅs daṅ bLa-ma’i-bstod-pa re rGya-skad-du gsuṅs / / chos-bśad-tsa-na thog-mar bLa-ma’i-bstod-pa re rGya-skad-du gsuṅs / / chos-bśad-tsa-na thog-mar bLa-ma’i-bstod-pa re byas-pas gsuṅ-sgros mi-brjed-pa-yin gsuṅs-nas Gu-ru tsa-ra-ṇa[2] shes-pa-sogs bstod-pa re mdzad-do / bla-ma Chos-rje [47**a**] Chag lo-tsā-ba 'Ju'-phur byon-pa'i-leu-ste-*bcō-lṅa pa'o* //

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[1] Rig-ral.

[2] *śaraṇa.*

Chapter XVI

de-nas Ri-gud-dud byar-chos dgun-chos rgyas-par-gsuṅ / de-dus-su'aṅ gra-pa-dpe-'grems brgya-brgya byuṅ / de-nas Sa-skyar byon chos-'khor-chen-mo-la dge-'dun ji-sñed tshogs-pa'i dbu-mdzad / bla-ma-chen-po Śar-pas dbu-draṅs-pa'i che-che-la dbaṅ-bskur / la-la-la sdom-pa phog / la-la skyabs-'gro-la bkod / khyim-pa-rnams bsñen-gnas-la bko' dgro-ba graṅs-med-pa sems-bskyed-la bkod-de / dpon-chen Śākya-bzaṅ-po daṅ bla-ma Śar-pas bsñen-bkur gya-noms-pa mdzad-ciṅ Sa-skyar bshugs-par shus-pa-la khams-bzaṅ-na da-bzod[1]'oṅ-bar-shu / da res gÑal-du ci-nas-kyaṅ 'gro gsuṅs-nas su'i ṅo-la'aṅ ma-bshugs-par gdan-sa lTe'u-rar byon-nas kyaṅ chos-'khor mdzad-nas ñe-gnas dKon-mchog-dpal-gyis-gsags[2]-pa'i-bdog-pa thams-cad spoṅ-dag-mdzad-de sTon-pa [47**b**] Chos-rgyal-gyis-btaṅ-ba-la rin-po-che'i-sder-ma raṅ yaṅ sum-brgya btaṅ de-ltar brtson-pa-mdzad-pa ni sku-mya-ṅan-las-'da'-bar bshad-pa-ste / de-yaṅ Saṅs-rgyas sprul-pa'i-sku rtaṅ[3]-du mi-bshugs-pa'i-rgyu mtshan drug yod-pas-so // drug gaṅ she-na / Theg-bsdus-las / mdzad-pa rdzogs-par-gyur-ba'i-ri // shi-ba mi-'dod bzlogs-pa'i-ri // Saṅs-rgyas brñas-pa bzlog-pa'i-ri // spro-ba bskyed-par-bya-ba'i-ri // so-so raṅ-brtson brtsam-bya'i-ri // myur-du yoṅ-su-smin-pa'i-ri // Saṅs-rgyas-rnams ni sprul-pa'i-sku // gtan-du bshugs-par mi-bshed-do // ces-so // rgyu des-na gdul-bya'i-don-la dguṅ-la drug-cu-rtsa-bdun bshugs-nas śiṅ-pho-byi-ba-lo'i dgun-zlar-ra-ba-mdo-'i-zla-ba-la res-gza'-lhag-pa skar-ma nam-gru'i-dus / byed-pa khyim-skyes / sbyor-ba śin-tu mchog-can tshes bcu'i ñi-mo ñi-ma lhan-dros -pa-la [48**a**] ni shi-bar-gśegs / 'jig-rten sgron-me ñi-ma 'dra-ba nub / sgra daṅ sa-gyos rgyal-khams-kun-gyis tshor / dri-bzaṅ sṅa-na med-pa lTe'u-rar byun / / la-las lha-yi sil-sñan thos-pa’aṅ byuṅ / / de-tshe bla-ma Chos-kyi-rgyal-po ’Phags-pa rGya-yul-nas yar-byon-pa Byaṅ-’Dam-du phebs-pa der bla-ma Chos-rje Chag lo-tsā-ba ’di-ltar mya-ṅan-las-’das shes shu-ba’i yi-ge-la gzigs-pas Chos-kyi-rgyal-po rdo-rje-lta-bu’i-tiṅ-ṅe-’dzin mṅa-’ba yaṅ spyan-chab bsil / der chos-kyi-rgyal-po’i-shal-nas na-niṅ sṅar Chos-rje Chag lo--tsā-ba Hor-yul-du byon-pa’am yaṅ-na ṅa yar-’oṅs-nas ’jal-[1]-bar-shu-ba’i-yi-ge btaṅ-ba’i lan-la skye-ba ’di-la’jal[2]-mi-’oṅ dogs-yod skye-ba phyi-ma shiṅ-khams dag-par yaṅ-yaṅ mjal-ba’i smon-lan ’tshal gsuṅ-ba’i yi-ge byuṅ-ba-yin da de’i-thog-tu babs-khoṅs-la mṅon-śes-mṅa’-bar brda gsuṅ-ṅo / / sku-gśegs-pa de-phyir ma-tshor-bar-yod-pa-la [48**b**] Bya-mkhar-ba’i gnas-brtan bsgres-po na-re a-tsa-ra[3] gñis-kyis bśad-pa-yin Chos-rje da-lta-bar ñi-ma lhan-dros-pa-la sku-gśegs zer-te byuṅ de bśad-pa’i a-tsa-ra gñis-po de ni chos-skyoṅ yin-par grags-so / / sku-gsegs-pa’i Ñin bla-braṅ-gi-thog-khar ’ja’-tshon sna-lṅa bkra-ba mi-kun-gyis mthoṅ-bas Lho-pa rje-btsun Nam-mkkha’-dpal na-re sku-khams dga’-rab-yod zer kyaṅ ’ja’ maṅ-po ya-mtshan ma-legs zer skad / spur-mchod-byed-pa’i ñin-par ñi-ma gshan-pas riṅ de’i sKye’u-ri’i goṅ-tsam-na ñin-re-bshin-du ’Jam-dpal-mtshan-brjod ’don-pa’i dam-bca’-can shig yod-pa des tshor-nas mTshan-brjod tshar sum-cus maṅ-du thon-byuṅ ñi-ma de-tsam-gyis riṅ zer skad-so / / de-ltar Chos-rje mya-ṅan-las-’das / mthoṅ-ba-tsam-gyis dad-gyur-ba’i // rJe de mthoṅ-ba- [49**a**] med-par gyur / / chu-stoṅ-chags-pa’i chu-zla-bshin / / gduṅ-sel gsal-ba stor-bar-gyur / / chos don the-tshom phyogs-kun-la / / dri-ba’i lan-ldon-med-par-gyur / rGyal-gyi-zla-ba’i tshes bco-lṅa’i ñin spur-la shu-phul-ba’i-dus-su nam-mkha’i daṅs-pa ’ja’-tshon-gyis gaṅ-ba dkar-yol lta-bu’i me-tog dkar-po’i char babs-pa mi la-la’i lag-gñis-kyis bzuṅ-nas sñim-pa kha-phye-tsam-na dṅos-med-du yal de sa-la śor-ba-yin sñam-nas sa-la blta-shiṅ tshol / la-la gnam-du blta-shiṅ da-duṅ ’dzin / shag gsum-gyi bar-du ’khyeg-hrom thams-cad shu / gduń-la rigs-lńa'i phyag-mtshan-la-sogs-pa ńo-mtshar che-ba byon / phyis gduń shal-mjal-ba'i-dus-su bla-brań-gi-steń-du dar-po-che gyen-du phyar-ba lta-bu'i 'ja'-tshon rab-tu-gsal-bar-byuń / sań sku-gśegs-pa'i de-riń dgoń-mo gzim-mal-du spyan-khar khro-bo bcu byuń shes gsuń-ba-la ñe-gnas slob-dpon sTon-rin- [49**b**] gyis ci lags shes-pas khro-bo bcu'i bris-ksu gcig bri sñam-yod-pas de'i bags khyer-'dug gsuńs / de ni-khro-bo bcu shal-gzigs-pa'o / / bla-ma Chos-rje Chag lo-tsā-ba sku-mya-ńan-las-'das-pa'i-le'u-ste-*bcu-drug-pa*'[7] / /

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[1] Read : gzed.

[2] Read : bsags

[3] Read : rtag.

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[1] Read : mjal.

[2] Read : mjal.

[3] *āchārya*.

Chapter XVII

bdag-'dra'i rmońs-pas bla-ma Sańs-rgyas-kyi / / gsuron-tan bris-brjod-nus-min-te / / 'on-kyań gsuń-la-brten-nas bris-pa'i-tshul / / 'di-la nońs-pa mkhyen-ldan bzod-mdzad rigs / / dge-bas 'gro-kun bla-ma mchog rñed-ciń / / stoń-ñid rten-'brel lta-ba lta-ba rgyal-ba-yi / / gsuń-gi-mdzod-kyi gces-pa zab-mo'i-don / thos-śiń rtogs-nas kun-mkhyen thob-par-śog / / bla-ma'i gsuń dri-ma-med-pa bsgrigs-pa shes-bya-ba 'di ni bla-ma Chos-rje lo-tsā-ba'i gsuń-bdud-rtsi'i-rgyun-la snod-kyi skyon-gsum spań ba gsuń-zin tshad-bris-la 'dri-ba'i dam-bca'-can Śākya-dge-bsñen Chos-dpal-dar-dpyań-gis Lho-pa'i [50**a**] dge-bśes Śes-rab-dbań-phyug-la-sogs-pas bskul-ba'i-ńor bla-ma lo-tsū-ba chen-po de-ñid-kyis shabs-bcags-pa'i-sa 'Ju'i-phur sdebs-pa rdzogs-so / / gsuń-sñan nor-bu'i-'phreń-ba 'di // ñid-kyi mgul-la rgyan-du 'bul / / sarbakalyaṇamitra[1] / Tripiṭaka-dhara-yi-phyag-tu 'bul / / gus-bshin gshan-la'ań gsuń-bar-shu / / mańgalaṁ / /

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[1] *Sarvakalyāṇajitra.*

CHAPTER I

BIRTH AND EARLY LIFE

The Wonderful Life Story of Chag le-tsā-ba composed by 'Ju-ba Chos-dar.

In Sanskrit : Guruvāgvimalāvalī-nāma.
In Tibetan : bLa-ma'i gsuṅs dri-ma-med-pa bsgrigs-pa shes-bya-ba.
"The String of the pure Words of the Guru."
I bow in veneration to the pure lotus feet of the Dharmasvāmin Chag lo-tsā-ba !
dPal - endowed with the name of Śrī,
dPal possessed of the meaning of Śrī.[1]
I reverently accept with the crown of (my) head the dust of the Guru's feet,
And request to be constantly blessed by the Guru,
The Merciful One, endowed with a manifold knowledge of intuitive wisdom.
The Dharmakāya being peaceful from the beginning,
The illusory appearance of the Ultimate State, born of a Cause,
The Void and the Law of Causality,
Were manifested in the Body of Glory (*Sambhoga-kāya*).
Salutation to the feet of the Guru.[2]
When investigated, it[3] remains unproved,
Born of a secondary cause,
It was declared (by the Buddha) to be manifested and transient.
I salute the Bhaishajyarāja,[4]
Who removes (the dangers of falling into the two exteremes of Eternalism and Nihilism.[5]
As if wishing to encompass the Ten Quarters

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[1] This is an allusion to the name of the lo-tsā-ba—Chos-rje-dpal.
[2] The Guru being the Manifested Body or Nirmāṇa-kāya.
[3] 'It' means the nature of the Body of Glory.
[4] sMan-pa'i rgyal-po.
[5] rtag-chad-mtha'-rtag-mtha' (*śāśvata-anta*) and chad-mtha' (*uccheda-anta*).

Of the infinite expanse of Heaven,
Though the Guru's perfection is infinite,
I shall reverently write about some aspects (of his earthly life).

The name of the Guru Dharmasvāmin Chaglo-tsā-ba was Dharmasvāmiśrī. He studied with twelve Indian *mahāpaṇḍitas* (great scholars) (lit. "was endowed with the knowledge of twelve great scholers"), and attained the degree of a learned and venerable monk. In general, he was learned in the five secular sciences,[1] and especially, in Tantra,[2] Grammar,[3] and Philosophy.[4] He was born in the five-cornered white castle called Chag-groṅ in the north of lTe'u-ra in Lower gÑal,[5] the place of origin of former scholars of sharp intellect and nimble tongue. His *upādhyāya* (personal teacher) was Chag lo-tsā-ba dGra-bcom,[6] who was sent to Vajrāsana in India.[7] He offered to the image of Mahābodhi numerous *maṇḍalas* and offerings of five kinds. He strew (over the image) garlands of flowers, and these remained hanging on the ears of the image as ornaments, to the amazement of the sacristan[8] (priest) and all others. At Nālandā he propitiated in front of the image of the Saṁvara Temple,[9] and had a vision of Saṁvara, and showed assiduity in meditation. He was the holder of the Lineage of *upādhyāyas* of dPal dGra-can..[10]

His forefather was the elder teacher (*mahāguru*) bKra-śis-dga', learned in all the Sūtras and Tantras of the Greater and Lesser Vehicles (Mahāyāna and Hīnayāna), and especially well read in the great commentaries on the Yoga (Tantra), who composed the rules of drawing the coloured maṇḍala[11] of

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[1] rig-pa'i-gnas-lṅa, *pañca-vidyā-sthānāni*: sGra'i-rig-pa, *Śabda-vidyā*; gTan-tshigs-kyi-rig-pa, *Hetu-vdyā*; Naṅ-gi-rig-pa, *Adhyātma-vidyā*; gSo-ba'i-rig-pa, *Cikitsā-vidyā* bZo'i-gnas-kyi-rig-pa *Śilpa-sthāna-vidyā*. See, *Mahā-vyutpatti*, ed. Sakaki, NNo. 1554-59.

[2] sṅags.

[3] sgra.

[4] mtshan-ñid.

[5] SE of Lho-brag in Southern Tibet.

[6] 1153-1216 A. D.. See *Blue Annals*, II, pp. 1054-6.

[7] rGya-gar rDo-rje-gdan.

[8] dkon-gñer.

[9] bDe-mchog-gi-lna-khaṅ.

[10] Name of a monastery.

[11] thig-rtsad.

Śrī-Paramādya.[1] The goddesses Rematī and Aparājitā,[2] wearing the garland of the sun, the moon and skulls, attended on him.

His father was the great teacher (*mahā-āchārya*) Dar-ma 'byuṅ-gnas, a devotee of Saṁvara[3] in the *sahaja* aspect[4] and Vajrapāṇi,[5] whose left hand was perpetually in the meditative posture,[6] and his right one holding the rosary. He was endowed with a pleasant voice and a heart which did not forsake. The Dharmasvāmin (i.e. Chaglo-tsā-ba) himself had said, "(my) father had a voice pleasant to hear, but a mind of iron". When the Dharmasvāmin had entered the womb of (his) mother Chos-'bum, the mother was freed from all desires and feeling of anger, filled with great compassion and aversion to wealth which she gave away right and left, and became known as "Chos-'bum, the Mad One". At the time (of the child's) birth, many auspicious signs appeared. When a loin-cloth[7] was presented (to the child), two Devaputras showered (on him) a rain of flowers and nectar (*amṛita*), and two Nāga-rājās presented him with a cushion. Thus it is written in the annals of the lTe'u-ra Region.[8] The Guru's body, who had come for the benefit of sentient beings,
Was neither very big, nor very small.
When seated, great was its brightness,
When standing, it was beautiful from all sides.[9]
Especially, his head and teeth,
Also his eyes, not to be found among men !
When he caused the shower of the Piṭaka-Doctrine to fall,
His speech removed the ignorance of disciples.
Such speech was not to be found among men !
For Ārya Nāgārjuna had said,
"With a large tongue able to speak for a great length of time

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[1] dPal-mchog (-daṅ-po).
[2] dKar-mo ñi-zla-thod-phreṅ-can.
[3] *Ishṭadevatā* ; originally a Tantrik form of Mahādeva.
[4] bDe-mchog lhan-skyes.
[5] Phyag-na rdo-rje.
[6] mñam-bshag, *samāpatti*.
[7] ras-kyi aṅ-rag.
[8] lTe'u-ra'i rgyud-ris.
[9] Here the author of the rnam-thar imitates the style of Tibetan epic songs.

Soft words of Truth,
Endowed with the sweet voice of Brahmā,
Exceedingly polite and reverential in speech,
With teeth very white in colour and uniform,
Since long accustomed to utter words of Truth,
Teeth beautifully shaped, forty in number,
Uniform and well shaped.
With eyes beholding sentient beings with compassion,
Free from attachment, anger and ignorance,
Full of lustre, of sapphire colour,
With long eye-lashes,
Aglow with forebearance and of bright virtue.
Liberated through a serene mind born of meditation.”

In conformity with these words, the Dharmasvāmin was born with a large and nimble tongue, endowed with the voice of Brahmā, with teeth white and uniform, well shaped and forty in number, with sapphire-blue eyes, wide open, with thick eye-brows, with a bright face and great lustre. At the age of seven, he mastered the Indian[1] script, the Tibetan script and the Vivarta[2] script, the method of translating (texts)[3] and the drawing of *maṇḍalas*.[4] From childhood he observed the five precepts of an *upāsaka*.[5] From the age of eleven till twenty one, he attended continuously on dGra-bcom-pa, the Elder Chaglo-tsā-ba, and obtained the initiation (*abhisheka*) of Saṁvara,[6] studied numerous precepts and *śāstras* of the Tantra and Sūtra classes, and obtained the five commands of the Chittotpāda.[7] In general, the Guru himself had said at 'Ju-phu[8] that between the age of seventeen and forty five he had made a vow not to separate (himself) from ink and pen.

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[1] rGya-yig.

[2] Vartula.

[3] bKa'-bcad, or “Royal Commands”, i.e. the Mahāvyutpatti and the sGra-sbyor bam-po-gñis-pa.

[4] bris-thig.

[5] stan-khrims-lṅa-pa, (1) to abstain from killing (2), to abstain from falsehood (3), to abstain from adultery (4), to abstain from wine, song and dance (5) and to obstain from theft.

[6] bDe-mchog.

[7] Sems-bskyed-kyi-bka'-lṅa.

[8] Name of monastery in Yar-kluṅs.

When he was about fourteen or fifteen, he mediated at bKra-śis-lhun-po[1] of lTe'u-ra, and performed 2,600,000 genuflections in honour of the blue Achala[2], the lord of the fierce deities[3], and had a vision of the tutelary deity[4]. This he kept secret from others, but told about the vision to the *āchārya* Don-shags (Amoghapāśa). The *āchārya* did not believe him, and later, when the Dharmasvāmin was leaving for India, Don-shags-pa said, "Now he will not return from India! An accident to (his) life might happen, for he has said that he had a vision of the tutelary deity. It is a bad omen?" Later, when the Dharmasvāmin returned unharmed to lTe'u-ra from Vajrāsana, having accomplished his task, Don-shags-pa believed him, and honoured him more than the others. He showed the Dharmasvāmin great veneration, and is said to have remarked, "This Guru must be a Siddha! Last year in my dream I saw the sun shining from above the mountain of rGya-tsha, west of lTe'u-ra, so that my entire sleeping room was filled with light. This must have been an auspicious sign (predicting) the Dharmasvāmin's return." When he was twenty, the Elder Dharmasvāmin (dGra-bcom) said (to him), "You must proceed to India! After mastering the Vivarta script, you should learn the Abhidharma. Study! Stay with the Nepālese innkeeper bha-ro[5] Haṅ, "the Short One". They all have been my hosts! Make your request to the Paṇḍitas at the same time. If you make your request later, your failure to request previously, will be taken as an offence. If able, go to the Indian Vajrāsana. It will come about by the mere drinking of Indian water (i.e. he will get acclimatized and will be able to undertake a journey in India). Learned in Grammar, proceed with nimble tongue!" Such was his farewell exhortation. He recollected that the Elder Dhrmasvāmin had visited the Indian Varjrāsana and had acted as interpreter to Śākyaśrī, Buddhaśrī Ratnaśrī, and others. This devotee of Saṁvara and faithful companion of dPyal lo-tsā-ba. Chos-kyi-bzaṅ-po on his journey to India, passed away at the age of 64.[1] In this very year, the Dharmasvāmin made the solemn vow not to return to Tibet without having seen the Indian Vajrāsana. Having put his foot on the threshhold of the eastern gate of lTe'u-ra, he swore by his head not to return without seeing Vajrāsana. His maternal uncle, a *kalyāṇa-mitra* learned in Logic (Nyāya) and Vinaya, assisted him. At the time of his going, the Guru received numerous religious instructions from the Sa-skya lo-tsā-ba[2], the Khro-phu lo-tsā-ba[3], the Ñaṅ-stod lo-tsā-ba[4], the Boddhisattva[5] Gro-chen-pa of sÑar-thaṅ[6] and many other scholars. He especially heard many religious instructions from the Mahāguru (bla-ma chen-po) Lha-btsuṇ of Guṅ-thaṅ[7], and became learned in the *Abhidharmasamuccaya*,[4] though the books which the Dharmasvāmin could recite from memory did not require the palm of the hand (to hold them). He also studied there (i.e. with Lha-btsun) the *Guhyasamāja*, according to the Nāgārjuna method following the commentary by rÑog (lo-tsā-ba). Thus he stayed in gTsaṅ for ten years.

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[1] Name of a meditative cell, or mtshams-khaṅ.
[2] Mi-gyo sṅon-po.
[3] khro-ba'l-rgyal-po.
[4] thugs-dam-lha.
[5] bha-ro from Varishṭha.

The first chapter on the birth of the Dharmasvāmin in Tibet.

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1. In 1216 A. D., see *Blue Annals*, II, p. 1056.
2. Sa-skya Paṇḍita Kun-dga' rgyal-mtshan, 1182-1251.
3. Tshul-śes byams-dpal, b. 1173. See, *Blue Annals*, II, pp. 708-10.
4. Myaṅ-stod, See, *Blue Annals*, II, p. 1057.
5. The title Bodhisatva is used for living Buddhist monks in Tibet; it no longer possesses there the technical meaning of Bodhisatva either in the Hīnayāna or in the Mahāyāna Buddhism.
6. Gro-luṅ-pa mDo-sde rgyal-mtshaṇ.
7. Lha-btsun-pa gon-po-dpal, See Blue Annals II, p. 1057.
8. mNon-pa Kun-las-btus, Tg. 4054.

CHAPTER II

SOJOURN IN NEPĀLA

When Dhārmasvāmin reached the innkeeper's house in Nepāla, the latter told him to rest after his long journey. In the morning he went out, but felt sad. In the evening, when he came to a crossing, he again felt sad and had an urge to meet the Guru without delay. On his return to the inn, he told the innkeeper that he was going. "Well, go?", said the latter. He then visited the Guru Ratnarakshita[1] at the Svayambhū-chaitya,[2] and offered the Guru a well-made bell. The Guru exclaimed, "an excellent[3] *vajraghaṇṭā* (a bell surmounted by a *vajra*)!' The Dharmasvāmin thought, "What does he mean by saying an excellent *vajraghaṇṭā* when I presented him with a bell?" The Dharmasvāmin explained that in Nepāla and India[4] a bell surmounted by a *vajra* was called *vajraghaṇṭā*. A bell without a handle (lit. without head) which one attached to the neck of horses and bullocks, was called simply *ghaṇṭā*, or bell (dril-bu). When the Dharmasvāmin presented the bell to the Guru, the latter had about three hundred bells received as offerings.[5] At that time six Tibetans, including the *kalyāṇa-mitra* (priest) sTon-grags and others, were being initiated, but there was no one among them with a knowledge of the Indian language. So the Dharmasvāmin had to act as interpreter, and obtained five initiations, such as the bDe-mchog-lha-bcu-gsum-ma (The Thirteen Deities of the Saṁvara Cycle),[6] and others. "I was grateful to him (i.e. the Guru), and he was grateful to me', said the Dharmasvāmin. At the Svayambhū-chaitya[7] there was a monastery.[1] At that time the Guru Ratnarakshita had completed the erection of several holy images and was preparing the site for the consecration ceremony. The Dharmasvāmin having come, the Guru (Ratnarakshita) was pleased, and exclaimed "Wonderful[2] is Tibet! A man like you was born in Tibet!" He obtained many religious instructions, such as the *Guhyasamāja* according to the method of Nāgārjuna ('Phags-skor) and the Vajrāvali (*-nāma-maṇḍalasādhana*)[3] from the Mahā-paṇḍita Ravīndradeva,[4] who was an *upāsaka*[5] endowed with foreknowledge.[6] He listened on three occasions to the exposition of the mDo-rgyud-rtogs-pa-bsdus-pa[7] (*Sūtratantrakalpasaṁgraha*). Though the Paṇḍita had told him that that much was unnecessary, the Dharmasvāmin again requested him, and the Paṇḍita became pleased, and said, "You are one who will benefit many sentient beings"! In Nepāla, in the Vihāra (gtsug-lag-khaṅ) of Bu-kham, there was a miraculous image of Avalokiteśvara made of sandal wood, of red colour, in the aspect of a five-year old boy. This Ārya Bu-kham was very famous throughout India. In Tibet (on the contrary) the Svayambhū-chaitya was very famous. On the eighth day of the middle autumn month this image of the Ārya of Bu-kham is taken out and offerings are made to it, and a great spectacle takes place. In general, people make offerings to the image and especially the king and the wealthy people[8], and all invite the image to their homes and present offerings to it, which consist of the five sacrificial substances[1], such as curds[2], milk[3], raw-sugar[4], honey,[5] and sugar[6]. They pour these substances over the head of the image and then bathe it, the water and victuals are then consumed (by the people). Thus they worship for half a month. Through these ablutions, the bright vermillion red paint (of the image) is washed away. Then on the seventh day of the next month, young Tantrics called haṅ-du,[7] holding in their hands fly-wisks and musical instruments, invite the image back to the temple amidst a great spectacle. On the eighth day (of the month) they again paint the image with red dye, said the Dharmasvāmin. The Dharmasvāmin explained that these were the offerings (*dāna*) of the five essences[8] mentioned in the third chapter of the *Mādhyamika-Ratnāvalī.*[9]

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[1] Rin-chen-'tsho.

[2] 'Phags-pa Śiṅ-kun.

[3] pha-la, pha-la bhalā.

[4] Lho-Bal, i.e. Nepāla and the country south of Nepāla--India.

[5] It is interesting to observe that in the North-Eastern Frontier Area of Assam, Tibetan bells surmounted by a *vajra* are still used as currency.

[6] bDe-mchog-lha-bcu-gsum-ma, is the name of a rite. There exist several such initiations belonging to the Saṁvara Cycle. For example, bDe-mchog-lha-dgu.

[7] 'Phags-pa Śiṅ-kun.

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[1] chos-gshi.

[2] a-ti-pha-la, "wonderful, excellent" atibhalā. Bhadanta Ānand Kausalyāyan tells me that the use of *ati* with *Balā* is rather irregular, but not impossible in a border region, such as the Nepāla-Tibetan borderland. The expression *bhāla ho* is found in the text of the Life of Atīśa (S. C. Das, "Indian Paṇḍits in Tibet", *J. of the Buddhist Text Soc. of India*, Vol. I, I. Culcutta, 1893, p. 19).

[3] dKyil-'khor-gyi-cho-ga rDo-rje-phreṅ-ba-shes-bya-ba, Tg. rGyud, 3140.

[4] Ni-ma'i-dbaṅ-po'i-lha.

[5] dge-bsñen, lay-brother.

[6] mṅon-śes, abhijñ.

[7] mDe-rgyus-rtogs-pa-bsdus-pa'i-sgron-ma, See Cordier, Catalogue, rGyud, LXXV.87.

[8] bha-ro from varishṭha. I am grateful to Dr. A. S. Altekar for this suggestion.

Further, in Nepāla there is a Vihāra called Thaṁ, also called the "First Vihāra"[10], or the "Upper Vihāra"[11]. (In this Vihāra) there was a Stūpa on which every evening a light appeared which was observed by the Venerable Lord (Jo-bo-rje, Atīśa) who inquired of all, "What was it ?", but they did not know; only an old woman remarked, "This must be the coloured dust[12] after the erection of the *maṇḍala* by the Buddha Kāśyapa."[13] The Lord (Atīśa) then erected a temple to worship it. In front of this Stūpa, there is a golden image of Śākyamuni. It is called the Lord Abhayadāna[14]. The Indians call this sacred place Dharmadhātuvihāra.[15]

In the monastery there was an abbot's seat gilded and adorned with pearls, (for the erection of which) eighty ounces of natural gold were used, besides the other four kinds of ornaments. The founder (of the monastery) invited the Guru to occupy the seat and honoured him. From then till the present time the religious rites are properly observed (in the monastery). The Dharmasvāmin said that he did not stay there, but resided at the Svayambhū-chaitya because there was a monastery there. The Dharmasvāmin quoted the passage from the Ratnāvalī[1] (ascribed to Nāgārjuna) which began with the words, "For the Holy Doctrine and the recitation of the Doctrine, the excellent honouring of you, and.........". Again the Guru said, that he, being the son of a Tantric, thought that magic was necessary, and therefore wrote on about five pieces of paper the imprecation (ṅan-sṅags) known as ma-lo-pa-tra, etc. Later the sheets became blank. At that time he studied many Piṭakas but the thought about the futility of imprecations did not occur to him. When he visited the Guru Ravīndra, he realized the futility of imprecations. The Dharmasvāmin remarked, "Great was the grace of the Guru, the imprecations became unnecessary." He stayed in Nepāl for eight full years. The Guru said that at that time he feared that even in India there was no one learned in Grammar.[2]

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[1] bdud-rtsi-lna.
[2] sho.
[3] 'o-ma.
[4] sbraṅ. This word belongs to the Khams dialect. Cf. bu-ram.
[5] sbraṅ-tsi.
[6] ka-ra.
[7] haṅ-du, personal name.
[8] sñiṅ-po-lna.
[9] dbU-ma rin-chen phreṅ-ba, Ratnāvalī, Rājaparikathāratnāvali (māla), Tg. sPriṅ-yig, No. 4158.
[10] Ka-pa'i-gtsug-lag-khaṅ.
[11] Goṅ-gl-lha-khaṅ.
[12] rdul-tshon.
[13] 'Od-sruṅs.
[14] Jo-bo Mi-'jig-pa-sbyin-pa.
[15] Chos-kyi-dbyiṅs-kyi-gtsug-lha-khaṅ.

The second chapter about the Guru Chaglo-tsā-va's coming to Nepāla.

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[1] Rin chen pheṅ-ba.

[2] sgra, vyākaraṇa.

CHAPTER III
JOURNEY TO TIRHUT

When the Dharmasvāmin was about to start for India, many scholars, including Khro-phu-pa and Sa-skya-pa, with the exception of gTsaṅ-pa Gye-re and the Guru Ravīndra, entreated him not to go, as there might be an accident to his life. Gye-re-ba said, "Even if you were to go to India, there will be no accident !" Ravīndra said, "There will be no danger, even if you were to go to India ! We, father and son (i.e. the Guru and the disciple), shall meet again !" And so it happened. The Dharmasvāmin said that these two Gurus were endowed with foreknowledge.[1] His attendant having died in Nepāla, the Dharmasvāmin proceeded alone without attendant. The Dharmasvāmin wrote in a letter that "on the way from Central Tibet (dbUs) to India when I had to struggle alone without attendant; even though wild men (mi-rgod) were numerous, brigands never molested me on the road. This also was due to the grace of the Upādhyāya, the great Dharmasvāmin."[2]

The Dharmasvāmin said that on the way from Nepāla to India there were three mountain ranges one called Ṛishiśīrsha parvata[3] which means "Lofty Summit",[4] or "Big Head",[5] and (two) others. Now, having left the country where Nepālī was spoken, he came to a country where Indian was spoken.

The name of the place which he had reached was Tirhut.[6] At its widest point, three months were needed to cross (the country) from one border to the other ; at its narrowest point, (the distance) was equal to twenty stages (ñin-lam). While travelling with his companion lDan-ma Tshul-khrims seṅ-ge, a native of Khams, a woman of low caste behaved impudently (towards them). The Dharmasvāmin fled and thus escaped, but Tshul-khrims seṅ-ge had his arm broken by the girl. The Dharmasvāmin added that at that time Tshul-khrims seṅ-ge kept his vows and this acted as a strong antidote, but that later he broke his vows, and died. He was a *rāga-niśrita* which means "addicted to passions"[1] in Tibetan. He had an attack of Indian fever and died. The Dharmasvāmin who was a *rāgāniśrita*, or "one not addicted to passions", having strictly kept his vows, did not die.

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[1] mñon-śes, abhijñā.
[2] The Elder Dharmasvāmin dGra-bcom.
[3] Drañ-sroṅ-gi-ri U-śi-ra.
[4] rTse-mthon,
[5] mGo-bo-che.
[6] Ti-ra-hu-ti.

In Tirhut, said the Dharmsvāmin, in the south-west direction from the road, there was a sugar-cane grove[2] of dark green colour, greener than the other (groves). Raw sugar (bu-ram) used to come from there.

In this country there was a town called Pa-ta[3] which had some 600,000 houses and was surrounded by seven walls (lcags-ri). The height of these walls was about equal to that of a Tibetan fort.[4] Outside of the town walls stood the Rājā's palace which had eleven large gates and was surrounded by twenty one ditches filled with water and rows of trees. There were three gates facing each direction, East, West,and South, and two gates facing North. I did not see the two northern gates, but the others had bridges in front of them. In front of the bridges guards were stationed, more than ten archers at each bridge. These protective measures were due to the fear of the Turushkas, or Gar-logs[5] who during the year had led an army (against the town), but failed to reach it. It was also said that there were three men experts in swordmanship[6]. The Rājā owned a she-elephant."

The Dharmasvāmin joined a party of some three hundred men. There were also sixteen others going to Vajrāsana. The Dharmasvāmin's companion from Nepāla who was taking his father's ashes to be immersed in the Gaṅgā, said that they were non-Buddhists taking (their) fathers' ashes to the river Gaṅgā in order to purify the fathers' sins, and all expressed surprise.

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[1] 'dod-chags-la-bsten-pa. [2] bu-ram-siṅ-gi-nags-tshal.

[3] Patalā. This is identical with Simraongarh, the capital of the Karnātā kings, whose population and dimensions are exaggerated in the text.

[4] Bod-kyi-mkhar.

[5] Gar-log-Qarluq, name of a Central Asian Turkish tribe.This is the usual Tibetan translation of the Sanskrit Turuṣhka. About the Gar-log in Tibetan literature, see, H. Hoffmann, "*Die Qarluq in cer Tibetaischen Literatur*", ORIENS, III, 2, 1950, pp. 190-208.

[6] ral-skor.

[7] mu-stegs-pa, Sanskrit : *tīrthaka*.

In the town of Pa-ta,[1] the Dharmasvāmin and his four companions went in search of provisions, and tarried there for some time. Some of the Dharmasvāmin's companions were overcome by fatigue and stayed behind, and later were not to be found on the road. Near a river, a boatman refused to ferry the Dharmasvāmin and his companions across. As it was getting dark and there were many bamboos along the road, they cut with their knives some bamboos and made torches out of them.[2] The Dharmasvāmin said that on the way he got a splinter into his foot and got it out with the help of a needle. Then a large bamboo splinter ripped off a piece of skin of the size of the palm of his foot, and he bled profusely. Inspite of this, the Dharmasvāmin having taken a bamboo torch in his hand, proceeded to the town to inquire about his companions (whom they had left on the road). After inquiring here and there, the Dharmasvāmin was able to find them about midnight. Some had fallen asleep, others could not sleep and were in distress.

On the follwoing day the Dhrmasvāmin agreed to join a company of three hundred who were looking for companions. On the follwoing day they left the place and after covering several stages, they met a man who told them that a buffalo[3] had killed the day before three men and that it was dangerous to continue the journey to-day. During the journey, the Dharmasvāmin and his two faithful companions used to walk in the middle of the party of three hundred, neither to the front, nor behind. Then suddenly those who were walking in the front, fled away on seeing a cloud of dust (which appeared on the road). It was the buffalo who the day before had killed three men. Of black colour, breathing heavily and raising dust with its feet, the animal was ready to charge with lowered horns.

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[1] Patalā.

[2] me-sgron. This is still the general custom in the remote villages of India.

[3] ma-he from *mahishī*.

The hair on the animal's belly reaching the ground, it seemed to be square-shaped. When looking at it from a distance, it was as if rain was lashing one's face. The Dharmasvāmin said that "ma-hes" meant wild yak[1] in Tibetan, and that there was no corresponding word in another language. Though the danger from the buffalo was great, the Dharmasvāmin assured the protection of the party, and the animal without attacking, disappeared into the jungle. Thus they travelled for ninety stages and reached the non-Buddhist kingdom of Tirhut.

The third chapter on the Journey to Tirhut.

[1] gyag-rgod.

CHAPTER IV

STAY AT VAIŚĀLI

From there at a distance of six stages lies the uninhabitated border of Vaiśālī (Yaṅs:pa-can). There lies the mountain range Ṛishiśirsha-parvata, also called the "Lofty Summit",[1] or "Big Head".[2] Except for dangerous dacoits.[3] one is within reach of the town (of Vaiśālī). At its narrowest part the country of Vaiśālī (can be covered) in eight stages, and at its widest part twenty stages. There exists a miraculous[4] stone image of the Ārya Tārā with her head and body turned towards the left, foot placed flat, and the right foot turned sideways, the right hand in the *vara-mudrā*[5] and the left hand holding the symbol of the Three Jewels in front of the heart. The image was known to be endowed with great blessing, and the mere beholding of the goddess' face relieved devotees from distress.

When they had reached the city of Vaiśālī,[6] they were told that the inhabitants were in a state of great commotion and panicstricken because of rumours (about the arrival) of Turushka[7] troops.

That night the Dharmasvāmin saw in his dream the country of Vajarāsana and conversed with Chag lo-tsā-ba, the Elder. Now to quote from the A-nu-pra-sa-la rje-su-bskyaṅs-pa'i rgyan, Ślokas (verses) composed by the Dharmasvāmin himself in memory of his Guru's grace,

> "Though companions were numerous ,and
> Notwithstanding the peril from the Turuṣhka soldiery,
> And the danger from the wild buffalo.

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1. rTse-mthon.
2. mGo-bo-che.
3. śi-skyid-kyi jag-pa, lit. "death is pleasure" i.e. "death is better than an encounter with them."
4. raṅ-byon.
5. mchog-sbyin. Both forms *Varā-mudrā* and *Varadā - mudrā* are in use in Tibet.
6. Yaṅs-pa-can.
7. Gar-log.

Through the Guru's miraculous powers,
Unhindered I beheld the Vajrāsana.
This was due to the grace of Upādhyāya, the great Dharmassvāmin."

What was meant by the above Śloka ? The story of the peril from the wild buffalo was told in the chapter on Tirhut. And what was maent by the words, "beheld the Vajrāsana through the miraculous power" ? When the Guru was preaching during the autumn term[1] at the great monastery of Thaṅ-po-che,[2] he showed him the Ślokas on the upper floor of the ecclesiastic palace. "Did you write this ?" inquired the Guru." I wrote it some five years ago at lTe'u-ra", said he. The Guru then explained the meaning (of the Ślokas).

The Dharmasvāmin said that "when they had reached the city of Vaiśālī, all the inhabitants had fled at dawn from fear of the Turushka soldiery. A fellow guest inquired ' "when shall we flee ?" When the three hundred fellow travellers were preparing to go, I had a dream that I had gone to Vajrāsana and that the Dharmsvāmin, the Elder, had also gone there and had opened with his staff the doors of the temple, saying , " Son, look well at these ! Do not be afraid ! Come here ! " On awakening, I felt a pleasant sensation in my heart.

Then at daybreak all the inhabitants of Vaiśālī fled away, but I did not flee. A companion said, "Well, I also shall stay and stayed behind. Because we three stayed behind, one of the guests also stayed behind. At sunrise, when I came out into the street in front of the door, a female lay-supporter was seen staying in the street ; the guests (of the inn) inquired," Do you have some pleasant news to tell us ?" The woman said, "The soldiery left for Western India." All rejoiced and some people said that "the woman must have been the goddess Tārā herself", and saying this the Dharmasvāmin himself smiled.

The Fourth chapter relating the vision of the Vajrāsana in a dream at Vaiśālī.

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[1] ston-chos.

[2] in Yar - kluṅs.

CHAPTER V

VISIT TO AND ACCOUNT OF VAJRĀSANA

Southwards from the border of Vaiśālī, at a distance of eight stages, lies Vajrāsana. There is also the river Gaṅgā. The river flows from west to east. Having started early in the morning. one did not reach (the opposite bank of the river?) till evening. There were two ferry boats which had the appearance of boxes, and were tied together with ropes. They could carry about three hundred passengers. In the river there were sea-monsters[1] called *nakra* (crocodile), of the size of a yak. Somethimes these crocodiles caused the boats to sink, sometimes they snatched away passengers from inside the boats, and carried them away in their mouths. Great was the danger !

Across the Gaṅgā lies the country of Magadha. In Tibetan the word means "holding that which became the centre".[2] *Madhya* mean "middle"[3] and "*ga-ti*" "becoming".[4] *Dharayati*[5] mean "holding".[6] This country stretches from Vajrāsana towards the four quarters to a distance of sixty Yojanas,[7] and is the very centre of the World. The "middle" as explained in the Doctrine, is that "where there is study, reflection, and meditation."[8] A border region is characterized by the absence of study, etc.

The Vajrāsana is situated in the sourthern part of Magadha called the South (Dakshiṇa). There lay the Vulture Peak,[9] Nālandā, Rājagriha[10] and Veluvana.[11]

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[1] chu-srin.

[2] dbus-gryur-'chañ.

[3] dbus.

[4] gyur-pa.

[5] Read ; *dhārayati*.

[6] 'chañ-ba.

[7] dpag-tshad.

[8] thos-bsam-sgom-gsum, the three duties of a Buddhist.

[9] Gridhrakūṭa, Bya-rgod-phuñ-po'i-ri.

[10] rGyal-po'i-khab.

[11] 'Od-ma'i-tshal.

Vikramaśīlā was still existing in the time of the Elder Dharmasvāmin[1] and the Kashmir Paṇḍita[2], but when the Dharmasvāmin visited the country there were no traces of it left, the Turushka soldiery having razed it to the ground, and thrown the foundation stones into the Gaṅgā.

At the time of the Dharmasvāmin's visit to Vajrāsana, the place was deserted and only four monks were found staying (in the Vihāra). One (of them) said, "It is not good! All have fled from fear of the Turuṣhka soldiery". They blocked up the door in front of the Mahābodhi image with bricks and plastered it. Near it they placed another image as a substitute. They also plastered the outside door (of the temple). On its surface they drew the image of Maheśvara in order to protect it from non-Buddhists. The monks said, "We five do not dare to remain here and shall have to flee." As the day's stage was long and the heat great, said the Dharmasvāmin, they felt tired, and as it became dark, they remained there and fell asleep. Had the Turushkas come, they would not have known it.

At daybreak they fled towards the North following the rut of a cart, and for seventeen days the Dharmasvāmin did not see the face of the image (i. e. the Mahābodhi image). At that time also a woman appeared, who brought the welcome news that the Turushka soldiery had gone far away.

Then the Dharmasvāmin returned to Vajrāsana, and stayed there worshipping and circumnambulating the image of Mahābodhi.

One day it was reported that the Rājā was to come out of the forest (where he had fled on the arrival of the Turushka soldiery). The Rājā was a descendant of Rājā Devasthira,[3] who belonged to the family of the Lord's maternal uncle, and was called Buddhasena,[4] and was the ruling Rājā of Magadha, residing at Vajrāsana. When the Rājā was coming out of the forest, the Dharmasvāmin and his four *parivrājaka* (monk) companions happened to be on the road. The Rājā was riding an elephant. The side of the animal was one fathom[1] in length and its height equal to that of a middle-sized house. The Rājā was sitting in a *haudā*[2] ornamented with ivory and jewels, and was wearing a turban[3] of white silk ornamented with various jewels. The Rājā was surrounded by five hundred soldiers armed with swords, lances and arrows, pointing them upwards towards the sky. Two men led the elephant by its nose with the help of iron hooks. As soon as the Rājā had noticed the Dharmasvāmin and his four companions in the distance, He took off his silk turban, and a thought occurred to the Dharmasvāmin, “What would the Rājā do next ?” On reaching the place where the Dharmasvāmin was standing, the men halted (the elephant) by pulling at the root of the elephant’s trunk with the iron hooks, and five attendants assisted the Rājā to alight from the elephant with the help of a rope-ladder,[4] fixed on the side (of the elephant). The Rājā greeted the Dharmsvāmin and his four companions with the words, “Salutation to the son of the Buddha ?”[5] And the Dharmasvāmin remarked, ”“Such a great Indian Rājā saluting a religious mendicant ! Tibetans are like cattle, and do not understand it !”

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[1] Chag dGra-bcom; he lived from 1153-1216.

[2] Kha-che paṇ-chen Śākyasrībhadra, 1145-1225 A. D.

[3] Lha-brtan.

[4] Saṅs-rgyas-sde.

At Vajrāsana there are many wonders and numerous exceptionally holy objects of worship,[5] such as the Bodhi-tree,[7] the image of Mahābodhi, the Gandhola erected by the Dharmarāja Aśoka, the corner-tooth of the Tathāgata, the two foot-prints of the Blessed One on the empty stone throne of Śākyamuni of the ’Phrul-snaṅ Temple of Tibet, the stone railing[8] erected by Ārya Nāgārjuna, and the Temple of the Tārā known as the Tārāvihāra.

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[1] ’dom.

[2] For *haudā* the author uses khri, or “seat, throne”.

[3] prog-shu.

[4] ’breṅ-thag-gi-skas.

[5] Ra-hu-la he bandha-na, i.e. he Rāhula vandanam ; here Rāhula is used in the sense of a son of the Buddha, a Buddhist monk. The sentence is translated into Tibetan -Kye Jo-bo-la phyag-’tshal-lo, “Salutation to the Master” In the Buddhist Vinaya a monk is often called Śākyaputra son of Sākya.

[6] rten.

[7] Bodhivṛkṣa, byaṅ - chub-kyi śiṅ.

[8] rdo’i-dra-mig.

(Among the wonders to be seen at Vajrāsana) there was the blowing of the conch by the Nāgarāja. To the east of Vajrāsana there was a hole of the size of a human head in the wall of a small building where clay votive offerings[1] were kept. When early in the morning at sunrise, one placed one's ear against it, one could hear a sound similar to that of a conch, and this heralded the advent of the hot season, said the Dharmasvāmin.

At the foot of the Bodhi-tree, the Great Muni having spread a mat made of Kuśa grass and using the tree trunk as support, attained Supreme Enlightenment. In this Bhadrakalpa all the Thousand Buddhas attained Supreme Enlightenment at the foot of this tree. The Gandhola of Vajrāsana is called in Tibetan either *Gandhakuṭi*,[2] or the Pinnacle.[3] It was erected by the Dharmarāja Aśoka and is 35 cubits in height. It can clearly be seen from a distance of two stages.[4] The Dharmasvāmin said that its pinnacle[5] of glittering white looked like a flame and that it shone like a shield placed flat on the ground in sunshine. In front of the eastern door of the Gandhola there were three (covered) passages.[6]

Behind it, at the foot of the Bodhi-tree and supported by its two trunks was the symbol of the Viśva-vajra,[7] half a *yojana* in size indicating the site of the Vajrāsana. In the centre[8] of this Vajra grows the Bodhi-tree. The looking after the two tree trunks is entrusted to the Eastern Temple of the Dharmarāja Aśoka. The tree stands inside a fort-like structure, surrounded on the South, West and North by a brick-wall; it has pointed leaves of bright green colour. Having opened a door, one sees a large trench[9] at the foot of the Bodhi-tree, which is covered

[1] tsha-tsha.

[2] Dri'i-gtsaṅ-khaṅ.

[3] dbu-rtse, śikhara.

[4] P. ñin-lam.

[5] pa-lcog.

[6] 'khyams-khrag, Skt. Chaṅkrama

[7] rdo-rje-rgya-gram.

[8] lte-ba. Accrording to most of the Tibetan *mahātuyas* (gnas-yig) a gigantic viśva-vajra occupied the centre of Vajrāsana (Buddhagayā), and was said to have been built by devas. The Bodhi-tree grew in its centre.

[9] skyon-ma.

by the Vajra and has the shape of a basin ; the two tree trunks seem to grow out of it. The devotees worship (the Bodhi-tree) with curds, milk and perfumes, such as sandal wood, camphor,[1] etc. They bring the offerings from afar in vessels, and pour them out into (the trench). Thus they worship the Bodhi-tree and keep it constantly moist.

The face of the Mahābodhi image inside the Gandhola is two cubits, i.e. 36" in height. One is never satiated to behold such an image, and has no desire to go and behold another. The Dharmasvāmin said that even people with little faith when standing in front of the image felt it impossible not to shed tears. This manifested image or *nirmāṇa-kāya* was endowed with the power of bestowing great blessing. As said in the *Sūtrālaṁkāra*—[2] "The make, the birth, and Enlightenment....................", there are three kinds of manifested bodies;[3] fashioned images, such as painted images, etc.' manifested bodies incarnating in sentient beings, such as birds and deer,[4] and the highest form of manifested body, manifested in the twelve deeds[5]. Self-manifested images[6] belong to the (class) of fashioned images.

It is said that the image was erected by a young son of a Brāhmaṇa some eighty years after the Nirvāṇa of the Buddha. According to this story, once, when three brothers were playing together, the youngest boy began crying and ran to his mother who enquired about the cause, and the child said, "My two elder brothers believe in non-Buddhists and so have erected a non-Buddhist temple. They told me that the Buddhists were not good, but that the non-Buddhists were good, and thus hurt me." The mother said, "You, three brothers, should not quarrel ! At the foot of Northern Snow Mountains,[7] there is an image of the god Maheśvara[8] of the non-Buddhists; go and ask the god which doctrine is better, that of the non-Buddhists, or that of the Buddhists.” The three brothers then said, “We cannot reach there !” The mother said, “I have some ointment which imparts swiftfootedness”, and having put some of it on the boy’s feet, she sent them off. Along the road, they saw many Buddhist monks[1] who asked the boys where they were going. The boys replied that they were going to worship Maheśvara.

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[1] ga-pur.

[2] *Mahāyāna-Sūtrālaṁkāra*, ed. S. Lé vi, vol. I (Sanskrit text) p. 26. *Trividhaṁ nirmāṇaṁ Silpakarmasthānanirmāṇaṁ / vineyavaśena yathe lopapattishnirmāṇaṁ / ultamanirmāṇaṁ cha Tushitabhavanavāsādikaṁ*

[3] *Nirmāṇa-kāya.*

[4] śa-ram-bha *śarabha.*

[5] mdzad-pa bcu-gñis.

[6] rañ-byon.

[7] Himālayas.

[8] dBañ-phyug-chen-po.

The two elder boys were filled with doubt and thought, “It seems the Buddhists are better ! ” The younger boy thought, “the Buddhists are better”, and rejoiced at the thought. They asked Maheśvara, and the god said, “I have eight Protectors of the World.[2] I possess whatever is needed in this life.” When they (the boys) asked, “What was to be done in the next life ?” Maheśvara replied, “I know of no way to help, you should honour Buddhist monks.”[3] The three brothers inferred from that that the Siddhānta of the Buddhists was better. After they had returned into the presence of their mother, she said, “I knew beforehand that the Buddhists were better, but because the two elder ones did not wish to listen, I sent you there.” The boys entered a Buddhist monastery. Each of them erected an object of worship.[4] The eldest boy erected a Vihāra at Rājagṛiha,[5] which became known as the Vihāra of Veluvana.[6] The middle one erected a Vihāra to the west of it at Vārāṇasī, which became known as the Vihāra of the Dharmachakrapravartana.[7] The youngest boy thought, “I did not get the best of the paternal inheritance. My two elder brothers are more influential. I was born the youngest.” Said the mother, “You should not get displeased ! The best of the three shares is the seat under the Bodhi tree, and this you get ! Place an image on that seat, facing towards the East.” Then the youngest son thought, “Whom shall I entrust with the making of the image, and of what material the image should be made?" In (his) dream he received the following indication, "The material (should consist of three parts), one of precious substances, such as gold, etc., one of fragrant substances[1] such as camphor,[2] etc., one part (should consist) of sandal ointment.[3] Place the three parts inside the Gandhola. Further, the sandal known as *Gośīrsha* is found on the banks of the river Nirañjanā. Look for it in the sand-hollows (pith). During seven days do not let anyone enter inside the (Gandhola). The image will appear (by itself). There is no need of an image-maker!" (The youngest son) having been told that the sandal wood was to be found in the sand, searched for it, but did not find it, and was much afflicted. The mother said, "I forgot to tell you that you will find it in a hollow where an elephant had laid down." Elephants tormented by heat are attracted by the scent (of the sandal) and are in the habit of lying down on it. Having obtained whatever he required from such a hollow, after seven days some one said that it should be opened before the indicated time. The mother said that it should not be opened before the indicated time, and remarked, "Now, since there is no one else except me who had seen the face of the Buddha, it is for me to see whether (the image) is like Him, or not. Others will not be able to determine it! At the age of twenty I had taken the vows of a lay-devotee[4] in the presence of the Fully Enlightened Buddha! I am to pass away at the age of hundred". Without listening to the mother's words, they opened the door a day before the indicated time, and they found that except for the little toe of the right foot, the image had formed itself. The mother said, "In general, the likeness is great, but it has four distinct peculiarities, whereas the *ushṇīsha* (on the Lord's head) was not visible, it is visible (on the image.). It does not show one of the four postures[5]! Whereas (the Lord) was preaching the Law, this (image) does not preach. Whereas (The Lord's body) was endowed

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[1] bande-*vandya*.
[2] Lokeśvara, ’jig-rten-gyi dbaṅ-phyug.
[3] naṅ-pa’i ban-de
[4] rten.
[5] rGyal-po’i-khab.
[6] ’O-ma’i-tshal.
[7] Chos-kyi ’khor-lo bskor-ba’i gtsug-lag-khaṅ

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1. dri-bzañ.
2. ga-pur.
3. tsan-dan-gyi-lde-gu.
4. upāsikā, dge-bsñen-ma.
5. spyod-lamls hi; sitting, lying, standing and walking.

with lustre, this (image) is not endowed to such an extent. Except for these four (peculiarities), it is similar to the Buddha Himself." The Mother was (a manifestation) of the Ārya Tārā. She presented an emerald,[1] out of which they fashioned the eyes of the image. It is told that the precious stone which was inserted between the eyebrows (of the image) emitted such light that formerly one was able to read at dusk. A Turushka[2] soldier having placed a ladder climbed up and pulled the stones out. They say that while coming down the ladder, the soldier fell and the two eyes (of the image) were broken into bits. The brilliance (of the stone) by which one could read, then grew dim. The Dharmasvāmin said that "even now there was a beautiful[3] white glow."

The courtyard, comprising the three (covered) passages, (*chaṅkrama*), the Gandhola temple, and the Bodhi-tree, were surrounded by a circular stone railing,[4] similar to the wall built by Āchārya Nāgārjuna. The open spaces between the railings could accomodate a young Tibetan bullock, and the thickness of the stones was equal to that of a middle sized Tibetan column. It was so well built that a mad bull could not destroy it. Its top was covered by a stone netting, and the foundation was well built up with stones. There was also a circular passage.[5] The stone work of the foundation was easy to sweep, polished and did not require any plastering.

Inside the court-yard there were twenty stone pillars. All the stones were well fashioned and did not show any clefts. The stones were ornamented with different figures, such as leaves, etc. The Dharmasvāmin said that the word "*patra*" (in Sanskrit) was used to denote a painting, or ornament. The Dharmasvāmin also said that the stones were anointed with a fragrant substance brought from the Nāga region and that the plaster brought by Yakṣhas[6] emitted a perfume. The Dharmasvāmin said that

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1. mar-gad, from *marakaṭa*.
2. Gar-leg.
3. lam-me-ba.
4. rdo'i dra-mig.
5. skor-khaṅ.
6. gnod-Sbyin.

inside the court-yard stood the empty throne of Śākyamuni of the 'Phrul-snaṅ (temple)of Tibet which was worshipped, and an eternal offering lamp was kept in front of it. In India and Nepāla[1] people used to say that in Tibet by the mere seeing of the face of Śākyamuni people were saved from going to Hell.

The Dharmasvāmin also said that at Vajrāsana a corner-tooth of the Tathāgata Śākyamuni was preserved in a golden relic-holder.[2] On auspicious occasions the relic-holder with the tooth was brought out (lit. invited) to the court-yard and placed on a large flat stone which had the shape of a lotus leaf. They sprinkled on it sweet water mixed with the three "white ones"[3] (curds, milk and butter), honey, and sugar.[4] The water which accumulated below the stone was collected below the court-yard into numerous brass vessels and was then used both for bathing and drinking. The Dharmasvāmin said that when the tooth was being carried, it used to increase (in size) from the top and from below.

At Vajrāsana there are also the foot-prints[5] of the Mahāmuni. Formerly, a thought occured to the Fully Enlightened Buddha whether in future times those sentient beings of sharp intellect, who had mastered the Scriptures[6] and disciplined their faculities, would be able, or not to appear as Buddha in the World ?" and doubt was produced in his mind. In order to remove this doubt. He made the two imprints of His feet on the stone. This stone exists even nowadays. The stone, which is flat and square in shape, is situated in front of the inner gate, on this side of the large offering lamp placed outside the eastern gate of the court-yard. On each (of the four) sides it is three cubits in width and one span[7] in height, and five fingerwidth[8] of the (hand) of the Dharmasvāmin-lotsāva. The foot-prints are four spans[1] in length and four-finger-width (inches) in depth. The stone is very hard, of white colour, and has a rough surface. Having made the two imprints, the Bodhisattva meditated on the Void[2] in front of the Bodhi-tree and obtained Buddha-hood.

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[1] Lho-Bal.

[2] ga'u

[3] dkar-gsum.

[4] The five objects of worship mentioned here are slightly different from those on p. 55, Here butter is substituted for raw sugar. There is often a slight variation of this nature.

[5] Shabs-rjes.

[6] gsuṅ-rab.

[7] Mthe.

[8] phyag-ser.

Formerly it was intended to build a chapel[3] over the foot-prints but learned Paṇḍitas were of the opinion that if a chapel were built, it would require a door and a sacristan[4] who would ask renumeration (from worshippers), and the number of devotees (those who would come to see the foot-prints) would become less, and thus a chapel was not built.

Further, the Dharmasvāmin said, there were the ruins of a stone gate,[5] its upper part about two cubits in size, supported by two stone pillars erected by the Āchārya Hayaghosha.[6] People going to fetch water for the ablution and anointing of the foot-prints with medicated perfumes,[7] used to touch the gate with their fore-heads, and thus secure blessing, and there was a mark left on the stones.

Straight in front of the eastern gate, inside the wall on the outside of (the stone) with the foot-prints, there was a large offering lamp.[8] A flat stone of the size of a door was placed on a stone pillar similar to a tree trunk, on the top of it was placed a smaller stone, and on top of it another smaller stone, the arrangement (of stones) being similar to the steps of a stūpa; on top of the pyramid was placed a row of offering lamps. At the head of the row (of lamps) stood a large offering-lamp which used to burn day and night, and could not be extinguished even by a strong wind, and the sound made by the flickering of the flame could be heard (from a distance). This offering lamp, which was seen in line with the stone with the foot-prints, the court-yard, the image of the Mahābodhi, and the eastern gate, was an object of worship.

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[1] mtho.
[2] *Śūnyatā.*
[3] mchod-khañ.
[4] dkon-gñer.
[5] rta-babs.
[6] rTa-dbyañs, Aśvaghosha.
[7] sman-gyi-dri.
[8] mar-me'i-mchod-sdoñ.
[9] bañ-rims

On the outside, at the distance of an arrow shot, on each of the sides of the square wall, there were three gates, the Eastern, Western and Northern. In the dPuṅ-bzaṅ-gis shus-pa'i rgyud[1] it is said that "gates faced the East, North and West ; towards the South there was never any gate." Accordingly there was no gate facing South in the great ancient Vihāras of Tibet. Inside the three great gates no one slept except the sacristans.[2] There are three hundred sacristans, natives of Ceylon,[3] who belong to the Śrāvaka[4] school; others (schools) have no such right.

In front of the central Northern Gate there is a Vihāra. In all, there are twelve Vihāras. In each of the Vihāras there are about ten, or about six, or seven, or fifteen monks.[5] The Dharmasvāmin said that the monastic cells[6] had from the outside the shape of Stūpas, and from the inside that of human dwellings. They were painted in bright white colour and there were a great many of them, according to Dharmasvāmin. The whitewash[7] was obtained from the river (in lumps) which were similar in shape to the inside of a fish, according to Dharmasvāmin. After rain, the Stupas became whiter, and the rain did not wash the paint off.

On the outskirts of Vajrāsana there was a thick jungle.

When the Guru Dharmasvāmin[8] visited the Vajrāsana-Saṅgha-vihāra[9] carrying an Indian manuscript[10] of the *Ashṭasāhasrikā-Prajñāpāramitā,*[11] the keeper, a Śrāvaka,[12] enquired, "What book is it?'" The Dharmasvāmin answered that it was the

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[1] 'Phags-pa dPuñ-bzañ-giss hus-pa shes-bya-ba'i-rgyud,, Āryasubāhu-paripṛicchānāmatantra, Kg. 805.

[2] dkon-gñer.

[3] Siñ-gha-gliñ-pa.

[4] ñan-thos-pa.

[5] pravrājikas.

[6] grwa-khañ.

[7] dkar-rtsi.

[8] bLa-ma Chos-rj .

[9] rDo-rje-gdan-dge-'dun-gyi·gtsug-lag-khañ.

[10] rGya-dpe-rGya-gar-gyi-dpe-cha.

[11] brGyad-stoñ-pa.

[12] Nan-thos-pa.

Prajnāpāramitā.[1] The Śrāvaka said, "You seem to be a good monk, but this carrying on your back of a Mahāyāna book is not good. Throw it into the river !" He had to hide it. The Śrāvaka said further, "The Buddha did not preach the Mahāyāna; it was enunciated by one called Nāgārjuna, a man of sharp intellect." The Dharmasvāmin worshipped an image which was either that of Khasarpaṇa[2] or that of Tārā. Again, said the sacristan, "You seem to be a good monk, but it is improper to worship a house- holder."[3]

The sacristan then raised his hand according to the general custom, and said "aroksha[4] ho" which means in Tibetan, "May I be free from illness !"[5] When the Dharmasvāmin had performed one *pradakshiṇā*, they asked him, "Who he was ?" and the Dharmasvāmin replied,"Bhoṭa ho".i.e." I am a Tibetan'.[6] The attendants did not believe him, and thought that the Dharmasvāmin with his well-formed teeth and his knowledge of Sanskrit must be an Indian. They said, "He is pretending ! He is not a Tibetan ?" But one of the sacristans noticing the corns on the toes of the Dharmasvāmin's feet, exclaimed, "Look, look ! Here are the marks of wearing boots ! These are found in Tibet !" They then understood the Dharmasvāmin to be a genuine (Tibetan). They said, "How is it that one knowing so much Sanskrit is found in Tibet ?" The Dharmasvāmin replied that he had studied it, but they laughed.

The Dharmasvāmin spent the summer retreat of three months at Vajrāsana. At that time, the Dharmasvāmin said, he acted as interpreter for a group of monks speaking different dialects, and they amassed tens of thousand of requisites, and having satisfied their needs, left for their respective countries.

In Vajrāsana there was a temple of the Tārā. In it there was a miraculous stone image of the goddess with her face looking towards the outside of the temple. The sacristan once thought,

[1] Pra-jñā-pāramitā ho, Śes-rab-kyi-pha-rol-tu-phyin-pa yin.
[2] Avalokiteśvara.
[3] khyim-pa.
[4] Skt. *aroga.*
[5] nad-med-par-gyur-shig.
[6] Bod yin.

"This looking towards the outside while offerings are made inside (the temple) is not good." "Well then", said the goddess, and turned her face inside (the temple). The image became known as the "Tārā with the turned face."[1] Even now there is a stone image. When the temple was visited by Jo-bo-rje,[2] the door of the temple opened by itself, and the Tārā "with the turned face" uttered the following words, "If one wishes to proceed from the degree of a sentient being,[3] which represents the Cause, to that of the Buddha, which is the Fruit, one should purify the Bodhichitta."

Also it is said that when a Śrāvaka teacher was carried away by a river, and was certain to perish, he thought, "In Mahāyāna there is one called Tārā which saves people from drowing," and he cried out "Ārya Tārā !" The Tārā appeared in the middle of the river, and said, "When you were well, you did not remember me. Now when you are in peril, you shout "Tārā, Tārā", Get out !" and with her right hand the goddess indicated to him the road, and the water subsided upto (his) waist, and the man was saved. When he looked up, he saw the goddess with her hand stretched out standing in the river. Having manifested herself to many of (his) companions, the goddess again changed into a stone image, which was then brought (lit. 'invited') to the Tārā temple, and is now installed in it, and is known by the name of the "Tārā of the River."[4]

There was also one called the "Laughing Tārā,"[5] a miraculous stone image with the right hand covering the face, representing the goddess laughing defiantly at the Evil One, when Māra attempted to harm the Enlightened One at the time of the Supreme Enlightenment. Formerly, a man tormented by a demon propitiated the Tārā. The goddess appeared in front of him, and uttered the sound "Ha-ha-ha-ha", and immediately all (his) ailments left him. As in the previous case, having changed into a stone image, the image became known as the "Ha-ha Tārā".

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[1] Shal-'gyur Tārā.

[2] Atīśa.

[3] Sems-can-gyi-sa, Skt. *sattva-bhūmi.*

[4] Chu-kluṅ sGrol-ma.

[5] hulutā, bshad-pa'i sGrol-ma ; Tshe-riṅ dban-rgyal's Tibetan Sanskrit Dictionary, ed. Bacot, fol. 153a, gives huluḥ for bshad-pa ; of. Edgerton, "*Buddhist Hybrid Sanskrit Dictionary*", p. 620, under *Huduhuduyati*, "roars," and huluhulu.

The end of the fifth chapter describing the visit of the Guru Dharmasvāmin Chag lo-tsā-ba to Vajrāsana.

CHAPTER VI

STŪPAS BUILT BY AŚOKA

The Gandhola of Vajrāsana was formerly erected by the young son of a Brāhmaṇa. When about 180 years had passed since the Parinirvāṇa of the Buddha, the Dharmarāja Aśoka[1] had the former structure placed inside an enclosure, and had it enlarged. From the outside it has the shape of a Stūpa, from inside that of a Vihāra. This Rājā Dharmāśoka, who erected (the new structure), was the king indicated by the Mahāmuni in a prophecy. Once when the Teacher was making a begging round of Śrāvasti, a woman offered him some rice gruel.[2] The woman's son who was playing with other children, on seeing (the Teacher), had faith born in him. He took a measure[3] of sand, and held up by a playmate, he presented it to the Teacher, who reached down with his alms bowl,[4] and accepted (the offering) The woman scolded the boy with the words, "Don't do it!" But the Teacher said, "Do not scold him! He is endowed with pure faith, and will have a great fate." The sand he handed over to Ānanda and made him count (the grains), of which ten million were counted, and the Teacher uttered the following prophecy, "Ānanda, a hundred years hence, after my Nirvāṇa, in the city of Kusumapura[5] (i.e. Pāṭaliputra) there will appear a king called Aśoka who will erect during one night ten million Stūpas containing relics of the Tathāgata. This boy, who held the child up, will become one named Yaksharatha[6] and will assist him in the erection of Stūpas. This child, who made the offering of sand, will be reborn as a god, and a hundred years after my Parinirvāṇa, will be reborn as Rājā Aśoka. He will promulgate new laws. Some he will establish in peace, like a god ; against others he will lead armies and wage wars, like an Asura ; to some he will mete out punishments like hell.

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[1] Mya-ṅan-med.
[2] 'bras-thug.
[3] sñim-pa.
[4] lhuṅ-b zed.
[5] Me-tog-can
[6] gNod-sbying śiṅ-rta.

When the customs of the six kinds of sentient beings[1] had become purified, a novice from the country of Suvarṇadvīpa[2] came to the kingdom. He found the queen's ornament, which a crow had carried away when the queen was taking her bath, and took it to the market place and enquired whose it was. The people accused him of having stolen it and sentenced him to be punished. The Rājā said, "Formerly such novices were not sentenced to death ; kill him by boiling him in melted butter ?" Though the ministers boiled him for three days, the novice did not die and only sparkling drops of dew appeared. The Rājā enquired, "Who are you ?" The novice replied, "My Upādhyāya is an Arhat ! I have reached the stage of one "who had entered the stream",[3] and fire will not burn me." On hearing these words, the Rājā had faith born in him, and requested the novice to preach the Doctrine. After the novice had preached the Doctrine, the Rājā said, "We have punished you ; please tell us how to expiate the sin ?" The novice said, "I do not know of a way of doing it. You should ask my Upādhyāya." They invited the Arhat who said, "You, Rājā, should erect during one night ten million Stūpas containing relics of the Tathāgata, and your sin will be purified." The Rājā said, "I am unable to do that much and won't find the relics." The Arhat replied, "You were indicated by the Buddha in a prophecy. If you propitiate Yakshas, you will be able to erect them,. As to the relics, Rājā Ajātaśatru's[4] share consisting of six Magadha measures[5] was placed in six golden containers, and buried in the Veluvana[6] grove of Rājagṛiha.[7] You can take them out ! " Then the Rājā proceeded to recover the relics but was unable to get them out, because the site was protected by a wheel with

1. rigs-drug.
2. gSer-gliṅ.
3. śrota-āpanna, rgyun-du-shugs-pa.
4. Ma-skyes-dgra.
5. Ma-ga-dha'i-bre-drug.
6. 'O-ma'i-tshal.
7. rGyal-po'i-khab.

sharp spikes[1]. Having found out that the wheel was set in motion by water, the Rājā enquired about the source of the water. When the others could not tell him, an old woman said, "The water comes from the hill over there to the south-east." This hill to the south of Rājagṛiha, from east to west, was oblong in shape. On its lower northern slope was situated the dark green park of Veluvana.[2] Its summit lay to the south-east of Rājagṛiha. They dug the ground and found water coming out from a stone coffer.[3] Having cut off the water, they stopped the wheel with the sharp spikes, and examined the place. On a small casket they found an inscription which read, "In future a destitute Rājā will discover this casket". The Rājā became enraged and said, "I am not a beggar ! The (indicated) discoverer of the casket must be some one else !" Pride having been born in him, the Arhat said, "Do not be proud ! Accept it with reverence ?" The Rājā obeyed and examined the casket. Inside the casket, on the four corners of a golden container with the relics, were four sparkling jewels, the price of each one of them could not be met by the entire kingdom of the Rājā. The Rājā was filled with humility, and thought, "The ancient Rājās must have been wealthy," and thus his pride was checked. Then following the advice of the Arhat, the Rājā propitiated the Yakshas.[4] He propitiated, (especially) the great Yaksha[5] called Ratha,[6] the Virtuous, and by the mere exhortation of the (Yaksha), the work was completed. With the help of magic power (of the Yaksha), at first the Gandhola of Vajrāsana and the great Stūpa called Bhagarāhula (called in Tibetan Jo-bo Chos-kyi-'byuṅ-gnas, or the Lord Dharmasambhava) situated on the banks of the river Nairanjanā east of Vajrāsana, were completed in one night. Inside the Stūpa, the Rājā enshrined, ½ parts of the entire quantity of relics. By midnight of the next night, the Yaksha erected simultaneously ten million

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1. mtshon-cha'i-'khor-lo.
2. 'O-ma'i-tshal.
3. sgrom.
4. gnod-sbyin.
5. mahā-yaksha, gnod-sbyin-chen-po.
6. Śiṅ-rta.

similar Stūpas with relics in various localities of Jambūdvīpa. The Yaksha said, "Behold the completed Stūpas erected by your order?" With the help of his magic power, the Yaksha within one moment carried the Rājā to the various localities where the Stūpas had been erected. The Rājā offered silver, gold, and ornaments, and made the solemn wish to obtain the Highest Enlightenment through this virtuous act. For 87 years the Rājā worshipped the Stūpas and lived to the age of 150, and then passed away, and was reborn as a god. The prophesy relating to this Bālachakravartin Rājā[1] is told in details in the Mañjuśrīmūla-tantra. Because of the length (of the story), we did not write it here. The story is told in the third chapter about the precious garland of Rājā La-gtam and the chapter of the Dharmarāja Aśoka, redeemed from death, known as Vāgīśvara.

The sixth chapter on the Dharmarāja Aśoka.

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[1] sTobs-kyis-'khor-lo-sgyur-ba-chos-kyi-rgyal-po.

CHAPTER VII

VISIT TO NON-BUDDHIST IMAGES[1]

About a Yojana[2] to the east of Vajrāsana flows the river Nairañjanā.[3] The river flows from the south-west towards the north-east. In summer a hide boat is required[4] to ferry passengers across, in winter it can be crossed without boat. On the banks of this river, at a distance of about two arrow shots, on the very spot where formerly the Blessed One had performed austerities, there stands a blessed stone image representing the Blessed One with an emaciated body, and the stone images of the two boys who were planting saplings,[5] and on seeing the Blessed One had exclaimed, "This one must be dead*!*"

At the foot of the rock in Magadha there is a stone image representing the Blessed One who had offered his body by jumping from the summit of the rock, and was devoured by a tigress, commemorating the Jātaka[6] story relating to the rebirth of the Great Muni[7] (Mahāmuni), the Bodhisattva, as Prince Mahāsattva, i.e. sÑiṅ-stobs chen-po, or Sems-dpa' chen-po (in Tibetan), when he had perceived a tigress with newly born cubs which was dying from hunger, and resolved to sacrifice himself by offering his body. The image is considered to be sanctified, and many people come to make offerings and offer lamps. The Dharmasvāmin said, the site was called the "Vihāra of the Tigress.[8]

At another place of the same locality, there is a stone image representing the Blessed One holding the alms bowl[9] and a monkey; this image commemorates the presentation of honey to the Bodhisattva by a monkey. The image is found inside a temple, the door of which faces east. The Dharmasvāmin also said that in front of that door there was also a dried up well surrounded by a brick wall.

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[1] This is the title as given at the end of the chapter. The chapter however gives an account of some Buddhist images also (A. S. A.).

[2] dpag-tshad.

[3] dGa'-skyes.

[4] ko-ba'i-gru.

[5] śiṅ-bu.

[6] sKye-rabs.

[7] rgyal-bu.

[8] sTag-mo.'i-gtsug-lag-khaṅ.

[9] *Patra*, lhuṅ-bzed.

South of Vajrāsana, at the distance of a month's journey, there was the abode of the non-Buddhist god Somanātha.[1] Non-Buddhists told the Āchārya Virwapa,[2] "You should worship our god!" The Āchārya replied, "I can worship your god, but will you be pleased?" Replied the non-Buddhist, "We shall not be displeased". "Well," said the Āchārya, "We should then invite the Rājā to be witness", and having requested the Rājā to act as witness, he prostrated himself once in front of the Mahādeva, and the image split into two. Having placed the two parts together the Āchārya again prostrated himself in front of it, and the image broke into four pieces. The Āchārya said, "When I was told to prostrate anyself. I prostrated myself once before the god, and though the image shuddered, I was unable to split it. I then looked at the image, and saw clearly the image of the Buddhist god Amitābha on its head. When I prostrated myself again, the image split." Then the non-Buddhists said, "Do not prostrate!" Then the Āchārya advised them, saying, "Instead of killing three hundred buffaloes[3] as offering to the image in each house, offer three hundred loads of grain." They did so, and from that time the slaughter of animals (cattle) was discontinued. Even now the offerings of paddy to the image greatly benefit travellers. This paddy is called unthrashed rice. The Dharmasvāmin said that the unthrashed rice is called "with husk".[4] When people, desirous of progeny and wealth, worship this image, their prayer is granted.

Again, in Magadha there is a non-Buddhist stone image called Devī Kālī, ~~or~~ Lha-mo Nag-mo (in Tibetan). In front of the chapel[5] there is a dried up well, and a gate built of loose stones, facing East. There exists a story that in ancient times this stone image made a fool talk, after which he became a learned Paṇḍita. Though he had propitiated a non-Buddhist god, he was bestowed with the mastery of this World. Formerly, in India a Rājā had a daughter who was very learned in Sanskrit.[1] When the Rājā decided to give her away in marriage, the daughter said, "If there is one more learned than me in Sanskrit, I shall go (to him). If you give me to another, I shall not go?" The Rājā made enquiries, saying, "Who is learned in Grammar?" They said, "The most learned was Vararuchi".[2] The Rājā said, "Daughter, I shall give you to Vararuchi?" The daughter replied, "I am more learned than Vararuchi. I am not going to him?" And thus they were unable to make her go. Vararuchi became disgusted, and thought, "One should find a fool as a husband for this girl!" Accordingly he went in search of a fool. He saw a man sitting on a tree branch and cutting it at the root. Vararuchi thought, here was a fool. The branch broke and the man fell down. Vararuchi then said to him, You should marry the Rājā's daughter?" In India there was a custom to pronounce a benediction when begging. Vararuchi taught the fool to say "*Om svasti*". When the fool had mastered it, he took him to the Rājā's palace, and said, "He is a great Paṇḍita! He is my teacher. You should give the daughter to him!" The Rājā said, "If it is so, let us give her away!" The fool then pronounced the benediction, but because of fright or inability, instead of "*Oṁ svasti*", he produced something which sounded like "*u-sa-ta-ra*". Immediately, Vararuchi interpreted the fool's words and composed a beautiful sloka.

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[1] Zla-ba-mgon-po.

[2] Virūpa.

[3] ri-phyugs.

[4] lkog-ma-phud-pa

[5] mChod-khaṅ.

"Rudra with Umā, Śaṁkara with Vishṇu,
And Śiva holding the whizzing dart,
Protect constantly!"[3]

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[1] The story of Rājā Bhīmśukla of Vārāṇasī and his daughter Vāsantī is told by Tāranātha is his rGya-gar-chos-'byuṅ, Lha-sa edition, fol. 40a; Schiefner "*Gescpicht: d. Buddhismus in Indian*, St. Petersburg, 1869, p. 76.

[2] mChog-sred.

[3] Our text gives the śloka in Sanskrit: *Umayā sahito Rudraḥ Śi-ka-raḥ* (read: Śaṁkara) *saha Vishṇunā laṁ-khaṭvāṅgaśūlpāṇi raksantu Śivaḥ sadā*. Tāranātha in his rGya-gar-chos-'byuṅ, fol. 40a, gives a slightly different, but more correct version of the same śloka; *Umayā sahito Rudraḥ Śaṅkaraḥ saha Vishṇunā Taṅkakhatvāṅgapāṇiścha rakshatat sarvadā Śivaḥ.*

Vararuchi called this composition the "Necklace of Sarasvatī",[1] and said that it was composed by this great Paṇḍita. The Rājā and his daughter then paid homage to him. Having given the Rājā's daughter to the fool, they held the marriage ceremony. Vararuchi then fled away. It would have been against the Rājā's law to leave the fool after having married him. The Rājā's daughter did not like him and began to hate him. The fool was greatly afflicted by this, and went to pray before the image of the Kālī-Devī, supplicating the goddess to destroy him. After the lapse of two days, the Rājā's daughter thought, "If the fool were to die, it would not be good," and sent her maid servants with some food and betel-nuts.[2] The maid servants contemptuously spat some betel chewed by them into the fool's mouth. (Observing this), the goddess thought, "Even maid servants despise him! I should bestow on him a magic spell!"[3] The goddess slapped the cheek of one of the maids, and asked the fool, "What sort of magic spell would you like (to possess)?" The fool replied that he would like to become learned in Sanskrit Grammar, and immediately he was transformed into a learned man. With his right hand he took the rough stalk of a lotus which was similar to that of a rose, and with his left hand the soft stalk of the blue lotus.[4] Then standing in front of the door of the daughter's appartment, he sent the following message through a maid,

"In my right hand (I have) a lotus,
In my left an *utpala* flower,
Which do you prefer,
The one with the soft stalk, or that with the rough stalk?
Tell (me), O lotus-eyed?"

The Rājā's daughter observed, "The Śloka is good poetry! He must have propitiated the goddess!" and continued to live with the fool. Thus having propitiated the goddess Kālī, he became a scholar known as Kālidāsa, or the "Servant of Kālī.[5] Among the grammatical treatises composed by him, there was one called *Ka-li-pa vyākaraṇa*. The Dharmasvāmin said that in Tibetan the word *vyākaraṇa* meant a "prophecy",[1] also "grammar",[2] or "exposition".[3] Even nowadays there exist in India several versions of this treatise,[4] but according to the Dharmasvāmin, the grammatical treatise composed by Chandragomin had a greater vogue.

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[1] dbYan̈s-can-gyi-mgul-rgyan̈.,,
[2] go-la, Hind. golā. Cf. Hind. supārī.
[3] dn̈os-grub, siddhi.
[4] *Utpala.*
[5] Nag-mo'i-khol-pe.

The Dharmasvāmin said that, "Nāropa's hermitage[5] (siddhasthāna) Phulahari was situated in a forest north of Nālandā, a tumbled down straw hut with three crooked doors, surrounded by numerous huts, without an encircling wall, and that even now some people used to stay there".

The great cemetery Śītavana[6] is situated in a treeless clearing inside a large forest to the north-west of Nālandā. In this forest there were numerous venomous snakes with spotted bodies and black heads, of the size of a man's thigh. The tops of thickets (in the forest) used to shake and emit a cracking noise when these snakes moved about. The Dharmasvāmin said that he was frightened on seeing a black bear.[7]

On one occasion the Guru, having wrapped his alm's bowl in a piece of cloth, decided to ford a river, instead of taking a longer circuitous route. He was carried away by the current towards the opposite bank but noticed a man of dark complexion standing on the bank and shouted to him "Save me from the river!" The man shouted back, "I am of low caste", and did not help him. The Dharmasvāmin said that it was improper for a man of low caste to touch with his hands a person of high caste. If a person of low caste were to look at a person of high caste eating, then the food had to be thrown away. A sign of low caste was the absence of perforation (hole) in the ears. Others had holes in their ears. If a person of low caste approach-

[1] luṅ-ston-pa.
[2] brda-sprod-pa.
[3] gsal-bar-byed-pa.
[4] ñan-bśad,
[5] sgrub-gnas.
[6] bSil-ba'-tshal.
[7] dom-nag.

ed the place where one was taking one's food, that person had to say, "Dūraṁ gaccha" i.e. "go away ?"[1]

The seventh chapter relating the Dharmasvāmin's visit to the blessed non-Buddhist images at Vajrāsana and Nālandā.[2]

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[1] pha-gir soñ.

[2] This is not quite a correct discription of the chapter,

CHAPTER VIII

VISIT TO GṚIDHRAKŪṬA

In general, one can say, that in India the non-Buddhists were numerous, the Śrāvakas were fewer, and the followers of the Mahāyāna even fewer. The Indian followers of the Hīnayāna[1] are distinguished by greater kindness[2] than the Tibetan followers of the Mahāyāna. When on an alm's begging round, the non-Buddhists consider it their duty to give alms to (Buddhist monks). Simple people, other than non-Buddhists, have a great faith, and whenever they meet a monk, they prostrate themselves with the words, "Rāhula he vandhanam" (should read, He Rāhula vandanam), i.e. "Salutation to the Master.'[3] They do not walk straight in front of holy images or the house of parents. A red cloth they call a saffron garment.[4] Because it is the garb of a mendicant[5] (*prabrājika*), when they find a piece of four inches on the road, even children pick it up.

The Dharmasvāmin said that there were 1512 villages in Magadha. The Gṛidhrakūtaparvata, or the Vulture peak[6] was not high. In general, there were no mountains in India (i.e. Magadha) and in Tibet the Vulture Peak would be considered a hill of middling height. The Vulture Peak was circular in shape and was surrounded on all sides by forest. From some of the gullies[7] water was flowing down. Some (of the gullies) were rocky, the abode of numerous carnivorous animals, such as tiger, black bear and the brown bear, so that ordinary men did not dare to penetrate (into the forest), and only some Paṇḍitas, who had obtained *siddhis*, dwelt there unharmed by poisonous snakes and carnivorous animals. In the summer the peak was overgrown by shrubs and grass, and its colour appeared blue.

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1. Theg-chuṅ-ba.
2. phan sems.
3. Jo-bo-la phyag-'tshal-lo.
4. gos hur-smrig.
5. rab-tu byuṅ-ba,
6. Bya-rgod-phuṅ-pei-ri.
7. ri-śul.

In the winter, when the grass had withered away, the colour of the mountain appeared to be grey. There were many kinds of birds and trees on the mountain. There the Dharmasvāmin[1] Chag lo-tsā-ba distributed alms to a multitude of people among whom some were carrying bows and arrows. In order to frighten away the wild animals, some beat drums, many were carrying conches, cymbals[2] and trumpets.[3] Some came carrying bunches of fresh bamboos which emitted great sparks. Even nowadays, it is said that on the summit of the peak, in a pleasant and fragrant place, stands the seat from which the Buddha had formerly preached the Doctrine. There were also the ruins of a building, pieces of bricks of the size of the hand and some larger ones were scattered about. The Peak's summit was treeless and was overgrown with soft grass. On the summit there was a Stūpa built of bricks with terraced steps,[4] each size of which had 2½ fathoms.[5] The dome (lit. vase)[6] of the stūpa was bigger than that of the bZod-pa-brag (Stūpa) of Thaṅ-po-che (in Yar-luṅ). The Dharmasvāmin said that in front of the Stūpa was situated the blessed spot on which the Blessed One (Bhagavān) had preached the Doctrine. For three years a Siddha lived in a hole in the Stūpa's foundation, unharmed by wild animals and snakes, and all venerated him.

The Eighth chapter relating the Dharmasvāmin Chag lo-tsā-ba's visit to the Vulture Peak.

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[1] Chos-rje.
[2] cha-laṅ.
[3] 'bud-krol.
[4] baṅ-rims.
[5] 'dom.
[6] bum-pa. Skt. *garbha.*

CHAPTER IX

VISIT TO RĀJAGṚIHA

Rājagṛiha : Formerly, demons[1] used to set fire to the houses of the inhabitants. The Rājā having heard of it, issued a proclamation that all should increase the number of night-watchers, and those whose houses will be set on fire, will have to rebuild new ones in the forest. Then (one night) the Rājā's palace was set on fire. While the Rājā was building during the day time, Devas and Asuras destroyed it during the night. The Rājā then wrote the words "The Rājā's House"[2] on the lintel,[3] and the frightened demons did not dare to destroy it again. From that time the place became known as Rājagṛiha. In ancient times the town had eight hundred houses. Nowadays it has only six hundred. Some four hundred houses were built of bricks. To the North of Rājagṛiha there was a hot spring. To the South lay a mountain stretching from East to West. Below the town of Rājagṛiha, on the fringe of a marshy ground lay the Veluvana grove[4] whose trees had a more vivid green colour than those (of other groves). On the western slope of the summit of the mountain there was a path which followed an unaccentuated stretch of the slope. By following it, one reached the Vulture Peak, which lay to the south of a small hill. The Dharmasvāmin said that the distance between the town of Rājagṛiha and the Vulture Peak was about three Yojanas.[5] The Dharmasvāmin said that he had studied many doctrines with the Mahā-paṇḍita Yaśomitra at Rājagṛiha.

The Ninth chapter relating to the visit to Rājagṛiha.

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1. *Amanushya*, mi-ma-yin.
2. rGyal-po'i-khab.
3. ya-thems.
4. O-ma'i-tshal.
5. phag-tshad.

CHAPTER X

STAY AT NĀLANDĀ

Nālendra,[1] which means "Lord of Men" in Tibetan,[2] was built by a former Rājā, and because of it was given this name. It was situated on the further bank of the Gaṅgā at a distance of about two days to the south-west (mistake for south-east) of Vajrāsana. As said in the Ratnāvalī,[3] in the passage beginning with the words "the religious establishment of a former king...", it had seven great (lofty) pinnacles[4] in its centre, two of which had been erected by the Rājā and two by two great Āchāryas, one each. On the outside, towards the North, stood fourteen lofty pinnacles (Śikharas). Outside of it, there were about eighty small Vihāras called a-ri-kha.[5] Most of these were built by the Rājā. Some were built by the queen. They were damaged by the Turushkas, and there was absolutely no one to look after them, or to make offerings. They were built of bricks and many were left undamaged.

There resided a venerable and learned monk who was more than ninety years old, the Guru and Mahāpaṇḍita Rāhulaśrībhadra.[6] Rājā Buddhasena of Magadha honoured this Guru and four other Paṇḍitas, and about seventy venerable ones.[7] Jayadeva,[8] a rich man, erected a seat adorned with precious stones which had a curtain called *sa-ha-li*[9] which protected from mosquitoes.[10] Curtains were also drawn on the four sides of the throne. Inside, a fan[11] and offering lamps used to keep mosquitoes away, and the Guru was able to rest having drawn the curtains. The Dharmasvāmin said that most of the wealthy people were obliged to honour in a similar manner. The Dharmasvāmin also said that the two Vihāras called Dha-na-ba[1] and Ghu-na-ba[2] were in a serviceable condition. In general, among the eighty four Vihāras, there were eighty four human dwellings (monastic cells).[3]

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[1] Nālandā.
[2] Mi'i-dbaṅ-po.
[3] Nin-chen-'phreṅ-ba.
[4] dbu-rtse, *sikhara*.
[5] This is ārāmika (?), a diminutive of ārāma.
[6] dPal sGra-gcan-'dzin-bzaṅ-po.
[7] ban-de.
[8] rGyal-ba'i-lha.
[9] cf. Hindi *maśahrī*, mosquito curtain.
[10] sbraṅ-skyabs, *maśakavāraṇa*.
[11] rluṅ-yab.

There were also four especially venerated holy images,[4] the stone image of the Lord Khasarpaṇa, Mañjuśrī, "With the turned neck", the miraculous stone image of Jñānanātha,[5] and the image of Tārā "Without ornaments".[6] The image of Khasarpaṇa (Avalokiteśvara) stood in the royal Vihāra. It was said that when the Āchārya Ārya Chandrakīrti and the Āchārya Chandragomin were debating, Chandragomin was unable to give an immediate answer, and only gave the answer after some time had passed. Once when the Āchārya Chandrakīrti was putting questions on the Doctrine, Chandragomin having answered, acted in the manner of one wishing to pass water, and having taken a vessel,[7] went out. The Dharmasvāmin said that, according to the story, when the Āchārya Chandrakīrti went out to see (where Chandragomin had gone), he saw the stone image of Khasarpaṇa, whose right hand was in the *dānamudrā*,[8] raise its finger as if in a *prāsaṅgika* debate. The image remained in the posture of preaching the Doctrine to Chandragomin. Even nowadays, the image, of human size, is seen with a raised finger.[9] The Āchārya Chandrakīrti, without showing partiality, requested to be given instruction in the Doctrine. To this the image replied, "For five hundred rebirths you had been reborn as a Paṇḍita blessed by Mañjughosha. I shall not expound (the Doctrine) to you. Meditate on the Guhyasamāja ?" Then he meditated for seven days on the Guhyasamāja, and he

[1] Dhānya (?)
[2] guṇa (?)
[3] mi-khyim.
[4] rten.
[5] Ye-śes-mgon-po.
[6] rgyan-med.
[7] spyi-gluga.
[8] mchod-sbyin.
[9] mdzub-mo-ke-re.

perceived Avalokiteśvara of white colour standing erect in the West. The Dharmasvāmin added that though the image was called of "white countenance", it was said to have been red. When the Āchārya Chandrakīrti was going out to meet Chandragomin, the image of Mañjuśrī "With the neck bent towards the left",[2] was placed on a chariot, and Chandragomin was invited to sit on another, but he declined, saying, "It does not befit me to ride on a chariot to the Vihāra of the Saṅgha". They earnestly entreated him, and Chandragomin then said, "Well then, I shall stand at the back of Mañjughosha's chariot as if fanning the image of Mañjughosha !" and he did so. At a distance of about a Yojana to the west of Nālandā, when the procession was moving towards the south, Chandragomin (suddenly) perceived the image to come to life. He called out to men, "Look, look !" But the vision vanished, and he understood it to be a material (image), and so it remained, and even nowadays its neck is bent towards the left. The Dharmasvāmin added that when one prays to this wooden image, of the size of a man, and the notion arises that it is a real Buddha, then the image truly expounds the Doctrine, etc. But if one thought that it was a material thing, a fashioned image, then the blessing decreased. Its nature, according to the *avavāda* (instructions) of Atīśa, when one beholds sacred images, they have to be considered to be the very Tathāgata, because they were blessed.

The image known as Tāratha,[3] or the Tārā "Without ornaments". Once, when the Āchārya Chandragomin, being a Bodhisattva, had given away all he had collected on his begging rounds, at a time when he had nothing to give away, there came from South India a group of singers [and dancers[4] who for half a month entertained (the Paṇḍitas) with singing, music and dancing. When they asked for money, he gave them a piece of cloth which he used as a garment ,but they did not

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1. dKar-po-gzigs.
2. Mañjughosha-grīvā-bhaṅga; 'Jam-dbyaṅs-mjiṅ-gyon.
3. Pandit Rahul Sāṅkṛityāyan suggests Tāriṇikā.
4. zlos-gar-mkhan.

accept it, and he (Chandragomin) thought, "What should give them ?" He offered prayers to an image of Tārā which was painted on the wall of the eastern side of the Vihāra, and the image uttered the following words, "Give these ! " and with her left hand she took off some rings from her right hand, and gave them to Chandragomin. She then gave away with her both hands her shoulder ornaments, and a whistling sound was clearly heard. The Paṇḍitas (of Nālandā) inquired, "From where so many (ornaments) had come ?" and having investigated (the matter) found that on the image of the goddess there were left only traces of ornaments on her fingers and shoulders and thus the image became known as the Tārā "Without ornaments".[1] When one looks at the western gate of the temple of Nālandā, on the inside surface of the eastern wall, directly in front of the feet (of the image), there is the spot which Chandragomin touched with his head when he asked for the goddess's blessing. Oil drips from it and when the black spot sinks into the ground, a trace of it always remains. This auspicious sign can be seen even nowadays.

Jñānanātha[2] temple : When an officer of the Turushka soldiery took up residence in the Vihāra of Odantapurī, situated at a distance of a day's march to the east of Nālandā, he summoned into his presence Guru Rāhulaśrībhadra's lay-supporter[3] Jayadeva and a member of the latter's family. For several days they did not return. Then a traveller came and brought a message from Jayadeva which said, "The Brāhmaṇa lay-supporter wishes to tell the Guru and disciples, that he had been detained by the officer who said that he, (Jayadeva), had honoured numerous monks[4] attending on the Guru. Now they shall surely kill the Guru and his disciples. Flee ! " Having been advised to flee, the Guru said, "You flee ! I am more than ninety years old. It does not make any difference whether I shall escape, or not, whether I shall go, or not." On receipt of the Brāhmaṇa's message, they again asked the Guru, but he gave the same repyl. Since many similar messages were received, all other disciples fled away. Only the Dharmasvāmin-lo-tsā-ba remained with the Guru, and in his turn requested the Guru to go. The Guru said, "You, Tibetan, it is foolish of you to stay with me ! All the inhabitants and disciples have fled. If you do not flee, you will be killed ! " and the Guru rebuked him. The Dharmasvāmin replied, "I shall not go, even if killed ! " The Guru became pleased and said, "You are keeping your vow and great is your burden. Now, if I were to be carried by you, would you go ? If you go, we shall both flee ! "The Dharmasvāmin took the Guru on his shoulders, and turning round one of the pillars, the Guru said, "We are off, let us take a small basket of sugar,[1] some rice, and our favourite books. We shall not be able to go far. I have a way (of saving ourselves) ! ' At a short distance to the south-west, there was a shrine dedicated to a protecting deity,[2] and they went to that place. The Guru said, "This Jñānanātha had miraculously appeared on a stone in the cemetery of Śītavana,[3] and was discovered by Ārya-Nāgārjuna, who had invited the image to stay in this shrine." Formerly, the Turushkas had carried away all the stones of this (temple), and instead of anointing the image with oil and worshipping it, they threw impurities and dust at it. A man who participated (in this work) died the same evening of colic on reaching Odantapurī. Next morning the image was found undamaged, so it was said. Since then the Turushka-heretics did not dare to approach it and cross the threshhold.

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[1] sGrol-ma-rgyan-med.

[2] Ye-śes-mgon-po.

[3] yon-bdag.

[4] The text had mgo-zlum, or "round heads", i. e. shaven heads, a derogatory expression meaning "monks". Cf. modern Tibetan mgo-ril-ril.

While they were staying there, suddenly some three hundred Turushka soldiers appeared, armed and ready for battle. Though they were sure to kill them, they did not find them, and went back. The two lay-supporters (of the Guru) were put in irons for several days, but then were set free.

The Dharmasvāmin said that the image of the Protector[4]

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1. bu-ram.
2. mgon-khaṅ.
3. bSil-ba'i-tshal.
4. mGon-po, Nātha.

had one face and four arms, and was somewhat bigger than a man in size. People used to annoint it with oil. It was of greenish colour. When people used to ask for blessing by touching the navel of the image with their foreheads, the stone appeared (to them) to have the colour of pea straw.[1]

When the Dharmasvāmin first visited Guru Rāhula, he thought that "There was no one more learned in Grammar than me in Magadha.[2] It turned out that there were several young disciples studying Grammar with the Guru, and all of them were more learned than me. The Paṇḍita himself having gone to Magadha, it occurred to me that it would be good to meet (him)", said the Dharmasvāmin. Then the Mahā-paṇḍita preached the bLa-ma lNa-bcu-pa (Gurupañchāśikā, Tg.—rGyud, 3721). The Dharmasvāmin thought, "I knew it, having learnt it by heart. Now there is no need to study it". The Guru Mahā-paṇḍita said, "Go and study the Sanskrit commentary until you master it." The Dharmasvāmin studied it, and it was of benefit to the understanding of the meaning (of the text). Especially there were some (passages) which merited to be studied.

At the approach of summer, the Guru said, "You should go to Nepāla. Here you will die of fever. There was another Tibetan who had come to study. He died last year. You had formerly studied extensively the Doctrine ; if an accident were to happen to your life, it would be a loss. In any case you should go ! " Friends also advised him to go. Then the Dharmasvāmin thought, "Having gone for the summer to Nepāla, when returning in winter to Magadha, I shall have to cross the Ganga ("the difficulty of crossing the Ganga is enough to die."). Here I have to study ! " The Dharmasvāmin accordingly said to the Guru, "Even if I am to die, please allow me to study here ! " And the Dharmasvāmin remained. In the summer, on one occasion his body became covered with three hundred sores, and he was in great agony. The Guru said, "You are very fortunate ! "

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[1] spran-zan.

[2] dbUs-'gyur-'chañ explained in native dictionaries as meaning rDo-rje gdan rGya-gar-Yul-dbUs.

and was very pleased. The Dharmasvāmin thought, "Why is it that the Guru is so pleased by my being so ill?" The Guru said, "Your disease, caused by water,[1] did not go inside, but came out. Sores are no danger to life. You will not die!" and the Guru rejoiced. At that time, said the Dharmasvāmin, because he did not have even a mat, a severe pain afflicted him, and later his health deteriorated. The Dharmasvāmin added, that occasionally he did not even have shoes, as worn by Indians, which consist of a wooden or leather sole attached above the foot by a shoe-strap, without side-pieces and leggings, which are called *pa-ni-hi* (*upānaḥ*).

In one locality many non-Buddhists had assembled to make offerings; they placed numerous cattle on a large pyre of wood and lit it. After the fire had consumed the carcasses, they made in the smouldering fire, at the end of the pile of carcasses, a circular *maṇḍala*, a triangular *maṇḍala*, a square *maṇḍala*, etc., and muttered *mantras*. This method of sacrifice is not the way of attaining emancipation, though it is claimed to be one. For it is said, "All kinds of injury, the absence of a method[3] (of salvation), the path of damnation,[4] and the belief in a real personality,[5] are (considered) to be highly efficacious by those who take refuge in the heretical path."[6] "Such is the heretical teaching of those who do not know the method (of true salvation). If one takes refuge in the Three Precious Ones,[7] there is no need of placing one's hope in such doctrines", said the Dharmasvāmin.

The Dharmasvāmin said that in India and Nepāla there exists a green plant with a single root, the leaves of which are spread out on the ground. (The leaves) should not be damaged by the hooves of goats and cattle, for if one (of the leaves) is damaged, all the others wither away, as in the case of a group of friends,

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1. chu-nad.
2. pantri.
3. Thabs, upāya.
4. ṅan-soṅ.
5. 'jig-tshogs-lta-ba, satkāya-dṛishṭi.
6. Here Theg-pa-dman-pa is used not in the sense of the Śrāvaka-yāna, but in the sense of a heretical doctrine.
7. dKon-mchog-gsum, Triratna.

if one becomes mischievous, similar to a rotten '*go-la*',[1] the others also become wicked. Having cut off with a knife the rotten part of the leaf, they put some ashes of burnt cowries on it, this being a substitute for yeast. Then they perfume it with scent, and cover it for two days with a cloth. Then they take the cloth off, and call it *pa-na.*[2] In Tibet this drink is called *tam-bo-la*[3] in the literary language, and *go-la* in the spoken language, and also in Nepālī.[4] In Tibetan it is called *so-rtsi*, or tooth-paint. The Dharmasvāmin added that its colour was red, and that it was good for the teeth, and therefore it was called *so-rtsi*, or tooth-paint.

The sour juice of the Nepālese pomegranate[5] is used as a drink by the Buddhist monks, and is called *da-ri-ba.*[6] In India (i.e. in Magadha) the Buddhist monks do not partake of wine.

Having completed his studies at Nālandā, the Dharmasvāmin asked the Guru for permission to return to Tibet, but the Guru did not grant it. Then after the lapse of one month, the Guru said, "You have mastered many doctrines. There will be benefit for sentient beings. You should go to Tibet !" The Dharmasvāmin then asked leave to go, but the Guru replied "Stay for today ! " "As you are starting to-morrow, to-night you should reach the ferry. Stay there in the early morning," said the Guru. Next morning having spent the night there, the Guru told him, "Now you should go ! " and saw him off in a dandy.[7] The Guru said, "You are a good monk ! Go to Tibet ! " and shed tears. "I am old, said the Guru, and Tibet is far away ! and we shall not meet in this life. We shall meet in Sukhavatī. The Dharmsvāmin continued his journey. The Dharmasvāmin said that he greatly venerated this Guru. The Dharmasvāmin Chag lo-tsā-ba spent two full years in Magadha.

The Tenth Chapter on Nālandā.

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[1] Called *golā* in the U. P. because of its circular shape.
[2] pān, betel leaf.
[3] taṁbola, betel leaf.
[4] Bal-po'i-skad.
[5] se'u.
[6] Cf. Hind. dārim.
[7] mdo-li mdo-le; from Hindi. *dolī*.

CHAPTER XI

RETURN TO TIRHUT

The Dharmasvāmin continued his journey alone without a companion. On the ferry boat across the Gaṅgā, he was accosted by two Turushka soldiers who told him, "You are a Tibetan! You must have some gold." The Dharmasvāmin replied that he would report them to the local Rājā, and they became very angry. The two snatched away the Dharmasvāmin's begging bowl[1] from the boat. On the boat there were two Indian lay-supporters, father and son. The son who had faith (in Buddhism), said, "Here is a remarkable monk! Do not take away his begging bowl. I shall give you some precious things." But the soldiers replied, "We do not want your wealth. We want this Tibetan!" Then he gave them one *pa-ṇa*[2]. According to the Dharmasvāmin one *paṇa* equalled eighty cowries.[3]

After they had reached the city of Pa-ta (Pattalā) in Tirhut, the Dharmasvāmin asked a monk, "Are you a Buddhist?" and the monk replied that he was. Then the Dharmasvāmin rented quarters from the monk, and stayed there. He fell ill, and felt pain in his legs as if he was being hatched by an axe. The owner of the house enquired about his health, and the Dharmasvāmin replied that he was not feeling well. The owner of the house used to tell him each day, "The Magadha fever has come out. Nothing will help. You will die. Do not stay here, go to the cremation ground." "His fever grew worse, and he had neither provisions to keep himself alive, nor anyone to look after him. The owner of the house continued to tell him to go away. He had neither acquaintances, nor any one to invite him to come. He felt greatly afflicted by the thought of dying there. At that time he was in possession of an extraordinary manuscript[4]

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1. lhuṅ-bzed.
2. Skt. *paṇa*.
3. 'gren-bu.
4. man-ṅag.

which could cause harm. Full of apprehension, he wished to burn it, but the owner of the house stole the book. His eyes grew dim, and his pillow seemed to him to be something black. Then there came a Tantric[1] who asked him, "You are ill !" "I am not well', replied the Dharmasvāmin. "Who are you ?" asked the Tantrik, "I am a Tibetan", replied the Dharmasvāmin. "From what part of Tibet do you come from ?" "I am a native of Ü", replied the Dharmsvāmin. The Tantric again persisted in his questions, and asked, "From what part of Ü do you come from ?" "I belong to lTe'u-'-ra of gÑal. I had come to Vajrāsana to study the Doctrine, and am returning to Tibet. Having fallen ill, I remained behind." The Tantric said, "Are you not the nephew of Chag lo-tsā-ba dGra-bcom who had come to India last year ?" "I am.", replied the Dharmasvāmin. The latter then said, "I went to lTe-'u-ra as an attendant of Paṇḍita Śākyaśrī who came to Tibet. The former Phyag (Chag) lo-tsā-ba took great care of me. If you need money I have some money, and shall help you. It is nothing ! I have come to India with a purpose ! I know how to recite the rDo-rje rnam-'joms[2] and the gTsugtor.[3] I am ready to serve you." The Dharmasvāmin was pleased and said, "Well do it !" The Dharmasvāmin said that "The Tantric treated me, and after having been ill for about two months, I did not die." The Dharmasvāmin also said, "Though I persevered in India and Nepāla, I was struck by a severe and poisonous local fever, but a (fatal) accident to my life did not occur by the grace of (his uncle) the great Upādhyāya, the Dharmasvāmin." And again he said, "Though I had propitiated the Protecting Deity, I was struck by severe illness due to (my) former deeds. Looked after by a friend, the composite elements of this life did not cease. This also was due to the grace of the Upādhyāya, the Dharmasvāmin." The Dharmasvāmin said, that the Tantric appears to have been a manifestation of the Four-Armed[4] Protector.[5]

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[1] sṅags-pa.
[2] name of a Tantric rite (cho-ga).
[3] There exist several gtsug-tor cho-ga in the besTan-'gyur.
[4] Phyag-bshi-pa
[5] Avalokiteśvara.

Then when he had recovered from his illness, but his body was not as straight as before (i.e. he was walking with difficulty), he was told that the Rājā of the Pata (Pattalā) city was coming to the street-corner.[1] The Rājā was accompanied by a crowd of drummers and dancers with banners, buntings,[2] brandishing fans,[3] and sounding conches and various musical instruments. All the house-tops and street-corners were overhung with silk-trappings. The Rājā named Rāmasiṁha was coming riding, on a she-elephant, sitting on a throne adorned with precious stones, and furnished with an ornamented curtain. The Dharmasvāmin received an invitation from the minister, who said, "Please come! If you do not come in person, the Rājā will punish (you). The Rājā comes to the street-corner (town-place) only once in a year, and there is a pageant." The minister sent a sedan-chair[4] (*dolī*) for the Dharmasvāmin, who went to meet the Rājā. The Dharmasvāmin greeted the Rājā in Sanskrit ślokas and the Rājā was very much pleased and presented the Dharmasvāmin with some gold, a roll of cloth,[5] numerous medicines, rice, and many excellent offerings[6] and requested the Dharmasvāmin to become his chaplain,[7] but the Dharmasvāmin replied that it was improper for him, a Buddhist, to become the Guru of a non-Buddhist. The Rājā accepted it, and said, "Well, stay here for some days!" The Dharmasvāmin said that the Rājā honoured him with numerous requisites.

The eleventh chapter relating to the Dharmasvāmin's visit to Tirhut on (his) way back (to Tibet).

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[1] sraṅ-mdor.
[2] phye-ma'i phur-ma.
[3] bsil-yab.
[4] mdo-li.
[5] ras-yug
[6] yon
[7] bla-mchod.

CHAPTER XII

STAY AT YAN-DOG MONASTERY IN TIBET

Among the large gathering of people in the town of Pa-ta (Pattalā) in Tirhut, the Dharmasvāmin met with some Nepālese whom he had met previously, and who recognized him. The people said, "With such an emaciated body, you seem about to die!" and wept. The Dharmasvāmin replied, "I almost died! One day I passed out, but was restored to life." The *'ba'-ros*[1] honoured him and provided him with a sedan-chair, and he proceeded to Nepāla. In Nepāla wealthy people are called *'ba'-ro*, and monks are called *ha-sa-si*.[2] Tantriks are called *hañ-du*,[3] said the Dharmasvāmin. The Dharmasvāmin also said that when he came to Nepāla, the *'ba'-ros* gave him plenty of tasty food without regard to his health, and that as a result of it, phlegm[4] increased. In Nepāla, a *'ba'-ro* named Ban-dhe[5] Sa-le presented him with five ounces of gold, and the Dharmasvāmin was enabled to prepare numerous copies of sacred books and images. Then the Dharmasvāmin received an invitation to visit the monastery of Yaṅ-dog, the former seat[6] of the lo-tsā-ba Nag-tsho Tshul-khrims rgyal-ba in Guṅ-thaṅ of Maṅ-yul. The Dharmasvāmin replied, "I am unable to stay at the monastery because I have to look after the abbot's seat of the former lo-tsā-ba upādhyāya at lTe'u-ra of gÑal. I won't be able to help the monastery for one or two years." But they entreated him, saying, "Please visit the monastery, even if you are unable to stay there for more than a year." The guru Ri-wan-dra (Ravīndra), endowed with fore-knowledge, told him, "It would be good if you were to go to Yaṅ-dog for four or five years. Since there is no hurry, you could proceed (to lTe'u-ra) later, and benefit will arise for sentient beings." Follwing this advice, the Dharmasvāmin decided to visit Yaṅ-dog. When he came to Yaṅ-dog from Nepāla, one day they offered him the keys of eighty monasteries, including the main monastery of Ha-ri-man-da, its four branches and others. The lay-supporter[1] Phyug bTsan-grags offered him a golden vase.[2] The lay-supporter dKon-mchog-rten offered him the *Pañchaviṁsatisāhasrikā* written in gold. In general, he received on four occasions the *Pañcaviṁśatisāharikā* written in gold, on two occasions the *Ashṭa-sāhasrikā*[4] (written in gold), and about one hundred and fifty volumes of Sūtras written in ink. Previously he had received two lots of (books) of thirty two and sixteen volumes each. The Dharmasvāmin said that in Sanskrit a book was called *pustaka*, and *pothi* in Prākrit, in Tibetan glegs-'bam. Though written in ink it was still a sacred volume, or glegs-'bam. Again on another occasion the Dharmasvāmin received two hundred volumes of books. When the Dharmasvāmin was going from Yaṅ-dog to Ü, the lay-supporter Phyug bTsan-grags (The "Wealthy" bTsan-grags) said, "It is not good to leave the golden vase at Yaṅ-dog; pray take it with you wherever you might go !" and himself packed it in leather,[5] and sent it off ahead. (The lay-supporter) dKon-mchog-rten escorted the *Pañchaviṁśatisāhasrikā* (written in gold) for the distance of four daily stages, and both the vase and the *Pañchaviṁsatisāhasrikā* were taken to lTe-'u-ra. The two lay-supporters had no offspring; after (their meeting with the Dharmasvāmin) three children were born to them, and the number of family members and wealth increased, and they lived in prosperity. When the Dharmasvāmin was staying in Nepāla, the Dharmasvāmin Sa-skya Paṇḍita requested him to send him the bDud-rtsi thigs-pa (Tg. bGyud, LXXV, I) a commentary on the *Nāmasaṅgīti*.[6] The Dharmasvāmin sent him the Indian original of the text.[7] Then the Sa-skya Paṇḍita

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[1] 'ba'-ro from *Variṣṭha*.

[2] According to R. Sāṅkrityāyana, so called after a siddha named Hāsavajra flāsavajra.

[3] haṅ-du a personal name (?)

[4] bod-ken.

[5] ban-de

[6] gdan-sa.

[1] yon-bdag-po
[2] gser-'bum.
[3] Nı-khrṅ
[4] brGyad-sto-pa.
[5] ko-ʒlum
[6] mT ḳan-bṙjod.
[7] rGyś-dpe.

again asked the Dharmasvāmin to send him the Tibetan translation prepared by the Dharmasvāmin. When it was sent, the Sa-skya Paṇḍita looked through it and became very pleased. Later when they met at Sa-skya and discussed (the text), the Dharmasvāmin Sa-skya-pa[1] said, "Surely after the lo-tsā-ba Rin-chen bzaṅ-po there was no scholar greater than you ! When I also thought of becoming a scholar like you, my father and grand-father did not allow me to go to India. As a result of which their grace diminished. At the best they did not make me abandon religion and wealth, at the worst they did not send (me) to India." Later, in Mongolia the Sa-skya Paṇḍita is reported to have said, "Chag lo-tsā-ba is himself a scholar. If you wish to study, meet him ! " The Dharmasvāmin said that when he was preaching the Doctrine at Yaṅ-dog, about ten *kalyāṇa-mitras*, disciples of the bLa-maSa-skya-pa, benefitted greatly.

The twelfth chapter about the stay of the Dharmasvāmin at Yaṅ-Dog in Maṅ-yul.

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[1] Sa-skya paṇḍita Kun-dga'-rgyal-mtshan, 1182-1251.

CHAPTER XIII

RESIDENCE AT lTE-U-RA MONASTERY IN TIBET

When the Dharmasvāmin was invited by the inmates of lTe'u-ra and was starting from Yaṅ-dog, they loaded his baggage, such as the golden vase, the *Pañchaviṁsatisāhasrikā*, and Indian and Tibetan books, etc. on numerous domestic yaks (mdzo), Some people are said to have failed to honour (him) and to have remarked that "There were not many books, and that most (of the loads) contained dried[1] and raw sugar".[2] At that time the owner of a water-mill made offerings of requisites. Well-to-do-people attended on him ("placed the dust of his feet on their heads"), and the road leading to lTe'u-ra of gÑal was crowded with men and horses. The sky was filled with rainbows and silk scarfs. Those who were walking (on the road) said that it was an auspicious year full of peace. The Āchārya of lTe'u-ra said that in his youth the Dharmasvāmin had told that he had a vision of the deity, and that he did not believe him at that time, and thought that it signified an accident to his life, and that he would not return from India. Now, though they did not see him for twenty-four years, he was returning unharmed, and it was said that others were filled with faith and devotion.

The Dharmasvāmin's fame as a scholar and venerable monk encompassed the ten quarters. From Mongolia he received an invitation from the Dharmarāja 'Phags-pa[4] and Khan Khubilai.[5] The Dharmasvāmin was on numerous occasions visited by Imperial envoys,[6] including the Āchārya Śig-śa-ta and others who honoured him and conveyed an invitation to visit Mongolia, but as he was predestined to labour for the benefit of numerous sentient beings (in Tibet), the Dharmasvāmin remained at lTe'u-ra.

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[1] tshos.

[2] bu-ram.

[3] mi-che-rgu-cog.

[4] 'Phags-pa bLo-gros-rgyal-mtshan, 1235-1280.

[5] In the text rgyal-po Lo-go sa-bdag Go-pe-la.

[6] gser-ýịg-pa.

After some fourteen and half years had elapsed since his return from India, in the year of the Dragon[1] (1256 A. D.) there came Si-tu A-skyid,[2] the officials 'Jur-na and Ab-rkan,[3] and others, and invited him to Mongolia. The Dharmasvāmin proceeded in a sedan-chair as far as Northern sÑiṅ-'bum. At that time he suffered from pain in his legs. In the year of the Hare[4] (1255 A. D.) a great earthquake took place and many houses collapsed. Because of this, the Dharmasvāmin was unable to stay at his residence.[5] Eye-witnesses used to say that religious protectors had placed iron-fetters on his legs[6], and thus prevented him from going to Mongolia. Mongol and Tibetan dignitaries deliberated, saying that if Mongol and Tibetan learned men were to die on the road, it would not be good; if all Tibetan and Mongol dignitaries summoned by the official Śes-rab-skyabs were to die on the road, the Great Ḱhan would not be pleased; if the Dharmasvāmin were to stay in Tibet, great benefit would arise for sentient beings. They therefore requested the Dharmasvāmin to remain in Tibet.

At that time the Dharmsvāmin addressed an epistle[7] on the Doctrine to the twelve great Paṇḍitas invited by the official Śes-rab-skyabs, to the four lo-tsā-bas of Tibet, and to twenty learned monks. Again, the Dharmasvāmin returned to gÑal.

Some two years after his return to gÑal from India, the Dharmasvāmin proceeded on a pilgrimage to Śākyamuni of 'Phrul-snaṅ (temple in Lha-sa), and on his way visited sTag-tshal of Yar-luṅ to meet the Paṇḍita Dānaśrī, and asked him whether he possessed the Indian original of the *Sādhanasamuchchaya.* He offered him a cloak,[1] and some ginger and pepper. The Dharmasvāmin greeted the Paṇḍita by reciting in Sanskrit the introductory verses of the *Uttaratantra.*[2] The Paṇḍita was greatly moved, shed tears, and exclaimed, "Learned, learned ! You are more learned than I ! You have studied for a long time in India, whereas I became like cattle (by staying here). Because of your fame as a scholar, the hair of my body stood erect." The Dharmasvāmin offered the Paṇḍita some gold dust, and preached the Doctrine, and related the Indian news, and those who had assembled shed tears. In the locality where the Dharmasvāmin had offered gold dust, the year was an auspicious one, free from illnesses.

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[1] 'brug-lo.

[2] An official in charge of census in the area between Sha-lu and 'Bri-guṅ. See Tucci, Tibetan Painted Scrolls, I, p. 13. The census (Tib. rtsis-len) determined the number of troops to be supplied by districts. The census was introduced by the Mongols in other parts of the empire as well. Cf. the Russian *brati chislo'* (to take census) corresponding exactly to the Tibetan expression rtsis-len and the Mongol tog-ā abqu. On census in the Mongol epoch, See Vernadsky, *The Mongols in Russia*, Yale, 1953, p. 215. *The Secret History of the Mongols*, p. 265—shini ta toulaju.

[3] < Ebugen, or Ergen.

[4] yos-lo.

[5] bla-braṅ.

[6] gsan-yig chen-mo. This is probably an exaggeration.

[7] sGrub-thabs-bsdus-pa. This must be sGrub-thabs-kun-las-bsdus-pa

[8] btus-pa, Tg. rGuyd, 3400.

Chapter Thirteenth on the Dharmasvāmin's stay at lTe'u-ra.

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[1] *bar.*

[2] rGyud-bla-ma, Tg. Sems-tsam, 4024.

CHAPTER XIV

VISIT TO THAN-PO-CHE MONASTERY

At the age of sixty one, in the year of the Horse[1] (1258 A. D.), the Dharmasvāmin visited Thaṅ-po-che. He preached the Doctrine during the spring, summer and autumn terms at the Great Monastery. During the spring term,[2] the Dharmasvāmin explained the Commentary on the *Samādhirāja-sūtra*,[3] the *Mahāchittotpāda*, etc. During the summer term,[4] he explained the *Jātakas*,[5] the *Bodhicharyāvatāra*,[6] the *Suhṛllekha*,[7] the *Bhāvanākrama* of Kamalaśīla,[8] the *Saṁvṛti-bodhichittabhāvanā*[9] and the *Paramārthabodhichittabhāvanā*[10] by Aśvaghosha. During the autumn term,[11] he explained in a thorough manner the different minor texts of the Guhyasamāja according to the method of Nāgārjuna as also the Three Maṇḍala Rites[12] composed by the bla-ma (Guru) himself,—the Chos-spyod-nor-bu'i-phreṅ-ba, the bsÑo-ba'-i man-ṅag-rin-po-che'i-gter, and the Ṅan-soṅ-sbyoṅ-ba'i-rgyud with addenda, and the Prayer of Nāgārjuna in nine Ślokas translated by (the Dharmasvāmin). Further, he preached extensively the Doctrine, and after completing the autumn term, left (the monastery). The Dharmasvāmin said, "I am going to have (my) morning meal. After the meal, let all the monks assemble in my presence?" When they had gathered, the Dharmasvāmin addressed the monks, "It is not enough to know this Doctrine, one should practise meditation.[13] Therefore practise meditation and study. If we were to think that first we should study and then practise, that would be of no value. If you limited yourselves to study, an accident might happen, therefore practise meditation as well. In order not to repent at the time of death, having mastered the Doctrine, practise meditation. I, myself, having preached it for two years, had in mind to practise meditation. Will it be possible, I do not know. The former Dharmasvāmin passed away at the age of sixty four. Each of you should propitiate in his mind whatevər tutelary deity he beleives in, and should meditate on it. Master the *Gurupañchāśikā*.[1] When one is young, one should propitiate tutelary deities. When I was young, I performed the propitiating rite 2,600,000 times, and was thus able to return from India alive, though weak in body", and the Dharmasvāmin showed with his hand the gradual decline (of his health). The Dharmasvāmin said further, "When I was about to proceed to Nepāla and India, I made the solemn vow not to come back without seeing the Vajrāsana. From the age of seventeen till my fortyfifth year I made the solemn vow not to separate myself from ink and pen. Now also I have several solemn vows (to make), the solemn resolve to accumulate merit,[2] not to covet riches, not to indulge in worldly activities, not to lend on profit either grain, or a full measure[3] of gold, not to collect taxes from the retinue, and not to boss people in adversity." Immediately after the end of the autumn term, the Dharmasvāmin left the great monastery (of Thaṅ-po-che), and proceeded to 'Ju'i-phu, and stayed in seclusion for three months at rGyal, observing silence and meditating. Then interrupting his meditation, he composed a commentary on the first chapter of the *Pradīpodyotana*.[4] The Dharmasvāmin said, "The Tibetan Doctrine is not pure. Formerly the doctrine of Ha-śaṅ Mahāyāna spread. Now it is the same. In order to purify the Doctrine. it would be good to preach the *Mādhyamika-Ratnāvalī*. I should preach it in winter to the assembly of monks at Thaṅ."[5] The

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[1] rta-lo.
[2] dpyid-chos.
[3] Tg. mDo. 127.
[4] dbyar-chos.
[5] sKyes-rabs. Jātakamālā, Tg. sKyes-rabs, 4150.
[6] Tg. dbU-ma, 3871.
[7] Tg. Chos-'byuñ, 4497.
[8] Ka-ma-la-si-la'i sGom-rim-gsum, Tg. dbU-ma, 3915-17.
[9] Tg. dbU-ma, 3871. 11. Tg. dbU-ma, 3911.
[10] Tg. dbU-ma, 3911.
[11] ston-chos.
[12] Maṇḍal-gyi-cho-ga-gsum.
[13] ñams-len.

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1. bLa-ma-lṅa-bcu-pa.
2. dge-sbyor.
3. bre.
4. Tg. rGyud, 1785.
5. Thaṅ-po-che.

Dharmasvāmin himself translated every syllable of the Indian original, and wrote it out in Tibetan, and added notes. In winter the Dharmasvāmin proceeded to Thaṅ-po-che, and preached the *Pradīpodyotana*[1] and the *Ratnāvalī* in the house of Śud-ke. The *kalyāṇa-mitra* Rig-ral[2] made a request for these books, and the Dharmasvāmin gave them to him. During the spring term the Dharmasvāmin preached at mDo-sde-phug (name of a monastery near Lha-sa). During the summer term the Dharmasvāmin preached at the monastery of 'Khor-rdo (near Lha-sa), and laid the foundation of an ecclesiastical palace or bla-braṅ. The building was completed in two summers. At that time each day he made the conch resound thirteen times—the conch of the morning meal, the conch of the tea-serving ceremony, the conch of the five daily religious classes, the evening conch, the conch of the evening tea, and the conch of the evening service. Each time a hundred monks, possessing manuscript books,[3] offered him a *maṇḍala*,[4] and (for this purpose) they erected a hundred *maṇḍala* stands. Then he received a letter from the official of Phag-mo-gru, gShon-tshul, requesting the Dharmasvāmin not to stay at Thaṅ-po-che. During the summer and winter terms he preached at Gun-thaṅ. He meditated at 'Dren-phu-lhas-sdiṅs. There he translated the gTsug-lag-dgu'i-rgyud which was not translated into Tibetan. He also meditated at O-dkar-brag of Byiṅ. He spent five full years in Yar-luṅ.

Chapter Fourteenth about the Dharmasvāmin's coming to Thaṅ-po-che.

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[1] SG on-gsal.

[2] Rig Rigs-ral, Rig-pa'i-ral-gri, a famous scholar and editor of the Tibean bsTan-'gyur.

[3] dpe-ʿgroms.

[4] Maṇḍalas are abodes of deities and are often offerred to high lamas also as a mark of respect.

CHAPTER XV

VISIT TO JU-PHU MONASTERY

Having been invited to 'Ju-phu by 'Ju-ba-sTon-pa-bdag, the Dharmasvāmin bestowed the initiation of the Guhyasamāja composed by Nāgārjuna. The Dharmasvāmin erected a great *maṇḍala* of Vajradhātu,[1] and on the request of sTon-pa and his retinue preached for ten days. He preached the Mahāchittotpāda rite and the abridged version of the Chittotpāda (rite), as well as preached extensively in an assembly. At the beginning of a sermon he used to recite in Sanskrit a *stotra* to Mañjughosha,[2] the bDud-tshar-bcod-pa'i-gzuṅs and a *stotra* to the Guru.[3] The Dharmasvāmin used to say, "When preaching one should at first recite each time the *stotra* to the Guru. This manner of preahing should not be forgotten!" and recited each time a *stotra* beginning with the words "*Guru-śaraṇa*......".

Chapter Fifteenth (relating) the Dharmsavāmin's visit to 'Ju'-phu.

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1. rDo-rje-dbyiṅs.
2. 'Jam-dbyaṅs-kyi-bstod-pa.
3. bLa-ma'i-bstod-pa.

CHAPTER XVI

DEATH OF DHARMASVĀMIN

The Dharmasvāmin preached extensively during the summer and winter terms at Ra-gud. At that time his classes were attended by a hundred monk-students possessing manuscript books. After that the Dharmasvāmin visited Sa-skya, and presided there over a great religious assembly attended by all monks. He bestowed initiations on the elder monks headed by the Mahāguru Śar-pa. To some he administered the vows, some he established in the Doctrine by giving them the Refuge formula; he established laymen in abstinence and introduced countless sentient beings to spiritual life. The Great Official Śākya bzaṅ-po and the Mahaguru Śar-pa honoured him greatly and requested him to stay at Sa-skya, but the Dharmasvāmin declined, saying, "Health permitting, I shall come again. Now I must go to gÑal." Without stopping anywhere, the Dharmasvāmin proceeded to lTe'u-ra and held there a religous assembly. He then distributed all the wealth accumulated by his attendant dKon-mchog-dpal. He gave away some three hundred plates filled with precious stones which sTon-pa Chos-rgyal had sent. Such acts of his indicated his intention of passing away. Here are the six signs which indicated that this manifestation of the Buddha was about to leave (this world). Which are the six? As said in the *Mahāyāna-saṁgraha*,[1] "the sign of accomplishing one's mission, the sign of aversion to worldly well-being, the sign of certitude in the existence of the Buddha, the sign of manifesting joy, the sign of completing one's acts, and the sign of quick maturing (of *karmic* acts). These are the signs that a manifestation of Buddha does not desire to remain (in this world)". Because of this, and for the sake of his disciples, the Dharmasvāmin lived for sixtyseven years, and passed away on the tenth day, which was an auspicious conjuction in the mansion of the 26th constellation (Revatī), on a Wednesday of the winter month of Mārgaśīrsha (January) of the year Wood-Male--Mause (1264 A. D.). (His passing) was like the setting of the Sun, the Light of the World. Clamours and quakes accompanied it, and all the kingdom felt it. At lTe'u-ra they felt a perfume, unknown before. Some heard heavenly music. At that time the Guru and Dharmarāja 'Phags-pa was returning from China, and on reaching 'Dam in the North, he was given a letter conveying the news of the passing of the Guru Dharmasvāmin Chag lo-tsā-ba. The Dharmarāja ('Phags-pa) remained in deep silence (lit. "plunged in the Vajropama-samādhi"), and shed tears. The Dharmarāja said, "In a letter I had suggested to the Dharmasvāmin that either he should come to Mongolia, or that I should return (to Tibet); in reply the Dharmasvāmin wrote that in this life there was some doubt as to our meeting, and that he was offering prayers that in future existences we should meet again and again in a pure sphere. This is a sign that his premonition had come true." Before the news of the Dharmasvāmin's passing had reached them, an aged *sthavira* of Bya-mkhar, said, "Two Āchāryas had said that the Dharmasvāmin had passed away when the sun had warmed up." These two Āchāryas became known as a manifestation of the Dharmapāla. On the day of the Dharmasvamin's passing, all saw a rain-bow of five colours over the palace roof. Though Lho-pa Nam-mkha'-dpal had said that the Dharmasvāmin's health was good, the appearance of numerous rainbows was not an auspicious sign. On the day of worshipping the remains, the day was observed to be longer than usual. A hermit who was daily reciting the *Mañjuśrī-nāmassaṅgitī* on the mountain of sKu'e-ri, felt it and recited the Nāmasaṅgitī thirty times more (than usual), and it was observed that the day became longer by that much. Such was the passing of the Dharmasvāmin.

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[1] Theg-bsdus. Tg. Sems-tsam, 4048.

The Venerable One, on the mere seeing of whom faith was born,
Became invisible.
Like the reflexion of the Moon in water
Disappears when the water is poured out,
So disappeared the clear nectar of the gods,
He who had an answer to all questions,

On doubtful points of the Doctrine, is no more.

On the 15th day of Pushya,[1] the seventh month, when the body was being anointed, the sky cleared and the air was filled with rain-bows and a shower of white flowers, similar to cups in shape, fell. Some people were able to fill both their hands, but when they opened their hands, the flowers had disappeared! People continued to search for them thinking that they had fallen on the ground. Some looked up towards the sky and got some more. After three days, the lumps of ice (placed near the body) melted, and extraordinary signs of the five Jinas appeared on the remains. Later when the reemains were placed on view, three bright rainbows, similar to a large banner spread upwards, appeared above the palace. In the afternoon of the day of his passing away, the Dharmasvāmin observed, "On the bed in front of me I see the Ten Wrathful Ones."[2] The attendant Āchārya sTon-rin enquired, "What was it?" The Dharmasvāmin replied, "They must have brought the masks of the Ten Wrathful Ones to draw a painting[3] of them." This indicated that the Dharmasvāmin had a vision of the Ten Wrathful Ones.

The Sixteenth Chapter on the passing of the Guru Dharmasvāmin Chag lo-tsā-ba.

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1. rGyal.
2. Khro-bo-bcu.
3. bris-sku.

CHAPTER XVII

EPILOGUE OF THE AUTHOR

Though ignorant people, like myself,
Are unable to write about the perfection and utterances of
This Guru and Buddha,
This composition is in conformity with the Guru's utterances.
Tolerant people will perceive the faults of this composition,
Through virtue, all sentient beings have found
A prominent Teacher,
Having studied the profound Truth contained in
The Treasury of Scriptures of the Jina on the Doctrine of Śūnyatā
And the formula of Dependent Origination,
And mastered it,
Let such beings attain Omniscience !"

This composition called "The String of the Pure Words of the Guru", containing the stream of the nectar of the utterances of the Guru Dharmasvāmin Chag lo-tsā-ba, free from the three faults, was written by the Upāsaka Chos-dpal dar-dpyaṅ[1] at 'Ju̦'-phu, the place trodden by the feet of the Guru and Great Lo-tsā-ba, on the exhortation of Śes-rab-dbaṅ-phyug, the kalyāna-mitra of Lho-pa, and others. This string of precious and elegant words,
I offer as a necklace.
I offer it to all the *kalyāṇa-mitras* and *Tripiṭakadharas*.
With veneration, pray tell it to others !
Maṅgalam.

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[1] 'Ju-ba Chos-dar.

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